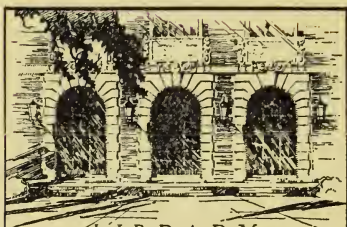


ANCIENT
& EMPIRES



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THE
History and Romance
OF
Ancient Empires

The Rise to Power, the Conquest, Dominion and Downfall, of the Powerful Nations of Antiquity.

BY
C. M. STEVANS

M. S. KETCHUM,

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INTRODUCTION.

THE ARYANS.

The Aryan family of nations occupy most of the first six thousand years of the world's history. From the earliest obtainable sources of information, it is shown that this Indo-European branch of the human race has always possessed, wherever it spread, the finest and most fruitful portions of the earth.

The story of the strange races these people encountered in their pre-historic migration from their primitive home, what wars they fought, what triumphs they won, what heroes they developed, can never be recovered from that ancient night of human life. But there is evidence enough to satisfy the seeker into the past that this energetic and superior people subjugated the native population wherever they went, and gradually absorbed it into one consanguineous body.

The original Aryan language was correspondingly affected; and, at the dawn of authentic history, Europe was peopled with vast hordes of different Aryan tribes knowing no relationship or similarity of interests.

For more than a thousand years Aryan fought Aryan for the glory of supremacy, and in turn the different divisions of the Aryan family became powerful and

then fell under a greater rival power. When the world-wide Greek dominion was broken, the Latin rose and in its turn gave way to the Teutonic. In the Latin family the Spanish and French seemed, in more recent times, about to become world conquerors, but gradually lost in comparative strength before the expansion and progress of the German and English.

The close of the nineteenth century shows the Aryan race in its most rapid development with the Teutonic nations far in advance. The inclination of the Teutonic family is for peace and, in the evolutions of nations, the fittest is doubtless prevailing toward the ends of the best civilization obtainable among men.

THE SOURCES OF HISTORY.

Architectural monuments, sculptured records and household fragments, are the three chief sources of information concerning the fabulous period of ancient history. The world has been the home of many races of men that have disappeared, leaving no trace which gives any accurate knowledge of their character or achievements. A few weapons, household utensils and ornaments found in their tombs and in the ruins of their dwelling places are all that remain to indicate the existence of these forefathers of the human race.

The lake dwellers of Switzerland, the numerous inhabitants of the age of stone and the age of bronze, the mound builders of the Mississippi Valley, and the builders of shell mounds in Denmark and India are examples of those extinct races.

Recent discoveries of the fragmentary remains of these ancient people have added greatly to our meager knowledge of them. The Earl of Arundel brought to England from Smyrna the *Parian Marble* which contains, chronologically, the most important events in Grecian history from the earliest period to 355 B. C. Sir Henry Rawlinson discovered the *Assyrian Canon* which consists of numerous chronological tablets made during the reign of Sardonapalus. It contains the Assyrian chronology in which is the verified date of a solar eclipse occurring June 15, 763 B. C. Fragments of the *Fasti Capitolini* unearthed at Rome in 1547, 1817 and 1818 contain lists of Roman Magistrates and triumphs between the beginning of the Roman Republic and the close of the reign of Augustus.

During Napoleon Bonaparte's expedition into Egypt in 1798, a French military engineer discovered a curiously carved tablet of basalt near the Rosetta mouth of the Nile. This precious relic was captured by the English when they defeated the French forces in Egypt. Copies were at once made and distributed among the learned societies of Europe. It was soon discovered that the inscription was in Hieroglyphic, Demotic and Greek. It was found that this tablet afterward known as the Rosetta stone was engraved 136 B. C. in order to announce an ordinance to the Egyptian Priests decreeing certain honors to Ptolemy Epiphanes, one of the famous Greek dynasties, beginning with Ptolemy and ending with Cleopatra. The Hieroglyphic inscription was deciphered by means of the accompanying Greek translation and the key to the Egyptian

Hieroglyphics was thus at hand. The learned Egyptologists, Champollion, Mariette, Dr. Young and others, soon opened the way to the enormous treasury of Egyptian history to be found on their monuments and in their tombs.

Much light on Phoenician history comes from the fragmentary writings of Sanchoniathon, from Babylonia and Assyria through Berosus; on Egypt, from Manethos lists of the thirty dynasties of Egyptian kings, and on the ancient nations in general from the works of Herodotus. The learned archeologists and Egyptian chronologists, Layard and Rawlinson, have reformed the history of Assyria, Chaldæa and Babylonia through their exhaustive researches. Dr. Schliemann, between the years 1869 and 1873, discovered many valuable historical relics in the site of ancient Troy. The Hebrew scriptures, the Greek and Latin writers, Josephus, and the historians of the early Christian church furnish nearly all the information to be had from the more reliable periods of ancient history.

PRIMITIVE SOCIETY.

Two very opposite opinions prevail regarding the primitive conditions of mankind. One represents human life as beginning in the Golden Age of innocence and bliss; the other insists that the present civilization of man has been evolved from a state of wild and savage barbarism. The first theory is upheld in the sacred writings of all the oriental nations. Jews, Chinese, Indians, Persians, Babylonians, Egyptians and the nations

of every country having a well defined religious faith, concur in the belief that man has fallen from a former high estate. Some begin their history with dynasties of gods and heroes who came to earth and dwelt among men. According to the other theory man was originally in the lowest estate and has gradually, but slowly and painfully, reached the present forms of judicial administration and mental development.

The origin of man, as recorded in the pagan religions of antiquity, abounds in such gross absurdities as to lead only to absolute darkness.

The pre-historic races led a pastoral and agricultural life. They formed vast communities and were divided only when irreconcilable quarrels arose among the heads of families. The first step known to have been made towards the methods of modern civilization, from the purely family life, was in the formation of villages by the Aryans.

ORIGIN OF GOVERNMENT.

The first form of government known in history is that of the patriarchal, which leads by easy steps to the monarchical. In the beginning, some primitive patriarch caused his office to be given to his eldest son, and thus it was made hereditary in his family. In time the hereditary patriarch became an hereditary king. These first monarchies were very weak, and their territory was extremely limited ; but from the security thus attained by the centralization of power proceeded the idea of conquest, and the boundaries of authority thereby became greatly enlarged.

In the chronicles of ancient times the reader is often

misled by attributing power to the kings of that period similar to that held by the rulers of a more modern age. The kings of scripture were merely the chiefs of tribes. In the valley of Sodom alone there were five kings. In the narrow territory of Joshua, that martial ruler defeated thirty-one kings, and Adonizedec, another petty ruler, overthrew seventy kings. Doubtless the regal office was at first elective, but the troubles arising from the aspirations of ambitious men tended to make the office hereditary.

The shepherds, from the necessity of their frequent change of pasture, were the first to develop the idea of conquest. This was the impulse which caused the Arabians and Phoenicians to leave their ancestral homes and become invaders and conquerors. Under the name of Shepherd Kings, they conquered Egypt, but their dominion could have only short duration, since their character lacked all that is essential for the stability of government. From the nomadic condition of society to the stability of civilization is a long and slow process. Every step in such a progress results from the demands of want, or the injurious experiences of error.

ORIGIN OF CIVIL LAW.

The laws of the primitive inhabitants of the world were essentially arbitrary and barbarous. Offences were magnified or ignored according to the state of ignorance and superstition in the judges. Doubtless the selfish desire for safety has done as much or more than conscience to secure equality before the law.

The earliest laws of all states have been those regard-

ing marriage. The institution of marriage began with the formation of society and was the first to be regulated by unalterable codes.

In many of the ancient nations the husband procured his wife by purchase or personal services. Among the Assyrians, when the women arrived at a marriageable age they were put up at auction, but the history of the Jews shows the gradual development of the modern ideas of marriage.

The laws of succession were the next to be embodied in an absolute code. The father had full power in the division of his property, but there were certain rights that were often inalienable in primogeniture. The integrity of society makes imperative the integrity of law. The relationship of jurisprudence and history is thus shown to be very close, and each becomes a powerful interpreter of the other.

METHODS OF AUTHENTICATING CONTRACTS.

Testaments, sales, contracts, marriages and the like were in the earliest times transacted in public, so that they might be authenticated by witnesses. Many barbarous nations authenticated their bargain by exchanging certain symbols. The Peruvians accomplished this by knotted cords of various colors. The Mexicans used a method of painting, and the Egyptians employed hieroglyphics. After the invention of writing, the learned priesthood of the Egyptians still continued to transmit and record certain knowledge by the use of hieroglyphics in order to conceal it from the laity.

METHODS FOR RECORDING HISTORICAL FACTS AND PUBLISHING LAWS.

History was first embalmed in poetry and song. Many of the ancient nations published their laws through the means of verse. Historical facts were sculptured in stone, but many of the barbarous tribes of ancient times had no other records of history than scattered tumuli and mounds of earth. All we know of many of the more refined nations is to be found in the remains of their columns, triumphal arches, coins and medals.

THE DIVISIONS OF HISTORY.

History may be divided as to its treatment into general and particular, as to its material into sacred and secular. With respect to time into ancient, mediaeval and modern. Ancient history ends, as is usually conceded, with the destruction of the Roman Empire in the West, A. D. 476. Mediaeval history extends from that date until the discovery of America in 1492. Modern history embraces the period from the discovery of America to the present time.

Ancient history is divided into two ages, called the fabulous and the historic. The fabulous age covers the period previous to the foundation of Rome B. C. 753. The historic age dates from the foundation of Rome, because from that time on dates and events became more clearly authentic and subject to corroboration.

The most stupendous revolutions known in the history of man came to pass in the early periods of the

historic age. In that time occurred the entire destruction of the Assyrian Empire and upon its ruins arose three great monarchies. It covers the marvelous history of Greece with its astonishing progress of legislation and its remarkable strides in the cultivation of the fine arts.

MODERN EUROPE.

The history of modern Europe embraces nine remarkable periods, the epochs of which may be enumerated as follows:

	A. D.	A. D.
1. The fall of the Western Empire	476 to	800
2. The re-establishment of that empire by Charlemagne	800 to	962
3. The translation of the Empire to Ger- many, by Otho the Great	962 to	1074
4. The accession of Henry IV to the impe- rial crown, and the Crusades	1074 to	1273
5. The elevation of Rudolph of Hapsburg to the imperial throne	1273 to	1453
6. The fall of the Empire of the East . . .	1453 to	1648
7. The peace of Westphalia	1648 to	1713
8. The peace of Utrecht	1713 to	1789
9. The French Revolution to the present time	1789 to	1900

BRANCHES OF THE ARYAN FAMILY.

1. Hindus.
2. Medes and Persians.
3. Hellenes, or Greeks.

4. Latin, or Romanic Nations.
 - (1) Ancient Romans.
 - (2) Italians.
 - (3) French.
 - (4) Spaniards and Spanish Americans.
 - (5) Portuguese and Brazilians.
 - (6) Flemings, or Belgians.
 - (7) Roumanians.
5. Germanic, or Teutonic Nations.
 - (1) Germans.
 - (2) Danes.
 - (3) Swedes.
 - (4) Norwegians.
 - (5) Dutch, or Hollanders.
 - (6) England and Anglo-American (Anglo-Saxon).
 - (7) Scotch Lowlanders.
 - (8) Norman-French.
6. Celtic Nations.
 - (1) Ancient Britons, Gauls, and Spaniards.
 - (2) Irish, Welsh, and Scotch Highlanders.
 - (3) Bretons (West of France).
7. Slavonic Nations.
 - (1) Russians.
 - (2) Poles.
 - (3) Bohemians.
 - (4) Servians.
 - (5) Bulgarians.
 - (6) Bosnians.
 - (7) Croatians.

ANCIENT EMPIRES

THE CHALDÆANS.

Chaldæa was the most ancient monarchy in Asia of which we have any knowledge. This kingdom occupied the fertile district through the broad belt of desert, traversing the Eastern Hemisphere from the Atlantic Ocean on the southwest, to the Yellow Sea on the east. The great western plain between the Arabian Desert and the mountain ranges of Kurdistan was the site of three of the greatest empires of the world. This country was known to the Jews as Aram-Naharaim, or "Syria of the Two Rivers." The Greeks and Romans called it Mesopotamia.

The Euphrates and Tigris rivers gave it all the distinctive features of importance and fertility. Lower Mesopotamia, like Egypt, was acquired land, being the actual gift of the streams which wash it on either side. Chaldæa was in the southern portion of this great plain. It extended from the Persian Gulf on the south, to the natural line of division between Upper and Lower Mesopotamia on the north, and extended east and west between the Arabian Desert and the Tigris. The climate of this region is moderate and pleasant. Frost is known, but ice rarely forms. The warm season

begins early in May and usually lasts through November. In ancient times rich crops were raised on the fertile soil, and modern investigators all agree that by proper irrigation and cultivation this whole region could be made a garden spot of the world. Wheat is supposed to be indigenous in Chaldæa, where it may be mowed twice and then used as pasturage for cattle.

As Chaldæa is destitute of stone or metals, and had an inexhaustible supply of bituminous clay, remains of the ancient Chaldæan civilization are to be found almost altogether in clay tablets.

The early history of Chaldæa abounds in the fabulous and obscure. The most clearly defined traditions point to Nimrod, the descendant of Ham, as being the father of the Chaldæan nation. Nimrod is said to have founded Babylon in the year B. C. 2286. He was a monarch of great personal power and ambition, who was called in the Hebrew Scriptures, "A mighty hunter before the Lord." We know nothing further of his reign than that he built the cities of Erech or Hurak, Accad and Calneh in the land of Shinar. From the impression which he made upon his country it is evident that he was one of the greatest men of the ancient world. He was defied by his nation, and until the latest times was one of the principal objects of worship under the title of Bel-Nimrod. Rawlinson says that the name given by the Arabic astronomers to the constellation of Orion, El Jabbar, the giant, was in memory of Nimrod.

The only ancient heroes still remembered by the Assyrians are Nimrod, Solomon and Alexander the Great. The period immediately following the reign of Nimrod

has been lost, but there was evidently an emigration of the Semitic and Hamitic tribes to the northward. The Assyrians or Semites, went into Upper Mesopotamia, while the Phoenicians or the Hamitic people passed into Canaan and settled along the shores of the Mediterranean. The Hebrews originated from the tribe which passed into northern Mesopotamia.

The earliest Chaldæan monarch of whom any traces have been found was Urkham. His reign began about B. C. 2326. He built numerous gigantic temples, massive in size, but rude in construction. The bricks are rough and put together in the most awkward manner. Rawlinson says: "In his architecture, though there is much that is rude and simple, there is also a good deal which indicates knowledge and experience." The capital of his kingdom was at Ur, Babylon having not yet risen to a prominent position. Urkham was succeeded by his son, Egli. He styled himself king of Ur. The signet cylinder of this king has been found, and is now in the British Museum.

The blank that follows the reign of Egli in Chaldæan history is broken by the conquering of the country B. C. 2286 by an Elamitic Dynasty from Susa. A third dynasty of eleven kings began about B. C. 2052. This marks the period between the conquest of the Elamitic kings and the independence of the Chaldæans. Between the years B. C. 1546 and B. C. 1300 an Arab chief, Khammurabi, made himself master of the country. He ruled wisely and was the first to introduce a proper system of irrigation. One of his inscriptions says that the canals he constructed changed desert plains into

well-watered fields. Many large buildings were also constructed by him. During the existence of this dynasty, Babylon was the seat of the court, and intimate relations were maintained with Assyria. About the year B. C. 1300 Tiglath-Nin, king of Assyria, invaded and conquered Chaldæa, which became a part of the Assyrian monarchy, and continued so for centuries.

The temples of the chief cities were pyramidal in shape, and built in successive steps to considerable height. Legends were stamped on the baked bricks, thus showing that a form of writing was then in use. The art of working on metals was known and textile fabrics were manufactured from delicate tissues. They had a considerable commerce on the Persian Gulf, and their civilization, science, letters and art extended in every direction.

Chaldæa thus stands forth without a rival, as the parent of Asiatic civilization. Their religion was a polytheism of the grossest kind, although their principal gods numbered but sixteen, their inferior deities were legion. Their system shows a remarkable resemblance to classic mythology, and there is scarcely a doubt that the mythological notions and ideas of the Greeks and Romans had their origin among the primitive tribes of the Tigris and Euphrates.

THE PHŒNICIANS.

A narrow strip of land extending along the Mediterranean from the ladder of Tyre on the South, to the Island of Aradus, called Arvad in the Bible, constitutes the territory occupied by the ancient Phœnicians. The Lebanon range on the East was covered with great cedars and afforded an inexhaustible supply of timber for ship building.

The Phœnicians originated in the Hamitic race and were descended from Canaan. They came to the shores of the Mediterranean about the time of Nimrod, built many cities and were finally united into a confederacy. Each city was free, but in time of war one was acknowledged as the leader. Sidon was the oldest, and was the first to reach the greatest height of wealth and power. It was early a commercial city and entered upon great enterprises by land and sea with neighboring nations. In time it engaged in a system of founding colonies which subsequently made the influence of the Phœnicians upon the destinies of the world of inestimable value. Until the year B. C. 1050 Sidon remained chief of the cities, but at that time it was captured and destroyed by the Philistines, who overran the country from the Southern part of Palestine.

Tyre, the first of the Phœnician colonies, then became the principal city. The original city of Tyre stood on the main land, but this being captured and destroyed the inhabitants rebuilt the city on an island about one

mile from the shore. In a short time it surpassed all other cities in wealth, splendor and commercial greatness.

The Phœnicians were the earliest navigators, and for many centuries the commerce of the world was exclusively in their hands. Their first commercial ventures were doubtless made with Egypt, which was easily reached by land. Many bronze implements of undoubted Phœnician origin have been found in Egyptian tombs that were contemporary with the Pyramids. Tin being one of the component parts of bronze, and being found no nearer to Egypt than in the Caucasus, India or Spain, it must have been brought into Egypt from one of these regions, with which the Phœnicians probably had exclusive trade. The search for this metal, which was at that time in great demand, caused the Phœnicians to seek it in less difficult fields than those of the Caucasus and of India. An open sea afforded a safe way to the Spanish coast where tin was found in abundance. When the Phœnicians had acquired great wealth and power, they still carried on and sought to increase the commerce which they had opened up in the East. At a very late period the Phœnicians still held the exclusive privilege of furnishing Italy and Greece with tin. At last the mines of Spain were exhausted, and then the Phœnician navigators passed the Pillars of Hercules and made frequent visits to the coast of Cornwall. Following their profitable sea trade they established colonies at advanced points and trading stations in distant countries, which ultimately developed into important cities. The vast extent of the Phœ-

nician trade is thus indicated by the position of these colonies. Some of the cities arising in these colonies soon rose to such prominence as to surpass the mother country in the extent of their trade. Voyages were made to the West coast of Africa for apes, and to the Scilly Isles and Cornwall for tin. Other vessels went to India and Ceylon, returning with diamonds and pearls. Gold was obtained from Ophir on the South-east coast of Arabia. They entered the Black Sea and established relations with Thrace, Scythia and Colchis. The land traffic was begun between these colonial stations, the Red Sea, and the Persian Gulf, which very likely extended to all the neighboring nations. The great wealth obtained from their commerce was swelled by their domestic manufactories. They originated the famous dye known as Tyrian purple, which they obtained in minute drops from two shell fish, *Buccinum* and *Murex*. This dye, being very costly, was used only to obtain the most beautiful effects in silk fabrics and woolen goods. Homer speaks of his heroes being arrayed in Sidonian robes dyed in this gorgeous purple of deep-red violet.

The art of glass blowing was also an invention of the Phœnicians, and they attained a high degree of skill in its exercise. Specimens of their glassware still exist attesting their skill and workmanship. They were well advanced in the manufacture of pottery, and the Greeks learned from them the art of making painted vases. Many of them were skillful jewelers, and they were noted for their beautiful carvings in ivory. They produced excellent wines. Canaan was

noted for its profusion of fruits, and the production of silk became a source of increasing wealth.

At this time the writing of the Eastern nations was ideographic, but the Phœnicians used an alphabet of twenty-two letters, each of which represented an invariable articulation. There is considerable reason to believe that the Phœnician alphabet was invented during the reign of Avaris, one of the Shepherd Kings of Egypt, several centuries before the exodus of the Israelites. As this is the first true alphabet known, to the Phœnicians belongs the honor of its use, whether they were the inventors or not. Wherever their commercial enterprises took them they introduced the use of this alphabet, and so spread the knowledge of writing over the world. Although the Phœnicians were descendants of Ham, they spoke a Semitic language, the idioms of which differed but little from that of the Hebrews; in fact, the similarity in grammatical forms and vocabulary is so marked that they cannot properly be considered as two distinct languages.

Among their accomplishments, so remarkable for that early period, may also be included a well advanced literature. They had treatises on religion, agriculture and the useful arts; many of the cities possessed regular records in writing, and the principles of their religion, social and political organizations were embodied in a written law. The people of Sidon were noted for their skill in mathematics, philosophy and architecture. Immense stones were used in the construction of their buildings, as may still be seen in the temple platforms at Jerusalem, and in the sea walls

of Tyre, which were built by Phœnician architects and masons.

Although they aimed at the massive and enduring in their buildings, large statues were very rare. Some of their stone sculpture exhibit great artistic skill, but their statuettes of baked clay and bronze are rough and coarse in design and execution. They recognized one universal divine being, usually termed Baal, the lord. He was the great agent of creative power, and represented the sun. Fire was venerated, and the solar and sidereal deities were fire gods.

The Phœnician deities were worshiped with the most licentious and horrible rites. As the people were themselves servile, gloomy and cruel, their customs and manners were likewise selfish and corrupt. The commercial spirit possessed them to the exclusion of every finer feeling, and displaced every generous emotion and elevating sentiment.

The location of Phœnicia, as well as its enormous wealth, made it the battleground of the ages. In an early day it was subjugated by Egypt, and in turn was devastated and conquered by all the warlike powers of the ancient world.

In the eleventh century before Christ, Tyre became the leading city of Syria. Its first king was Abibaal, who was contemporary with David. His son, Hiram, succeeded him B. C. 1025, and reigned during the remainder of the century. Hiram maintained intimate relations with both David and Solomon of Israel, and supplied most of the costly materials for the construction of the Jewish temple. The supremacy of Tyre

caused the king of Tyre to be known as the king of the Sidonians, although there was a local monarch, known as king of Sidon. The king of Tyre had charge of all the business with other nations relating to Phœnicia. Hiram died in B. C. 991, and the following fifty years were full of constant domestic intrigue and insurrections until Eth-Baal, known as Ithobalus, the High Priest of Astarte, slew Phales, the last pretender, and made himself king of the Sidonians from the throne of Tyre. It was his daughter, Jezebel, who married Ahab, king of Israel. She exerted such influence over the mind of her husband that Israel practically came under the control of Phœnicia. Eth-Baal died about B. C. 909, and was succeeded by his son, Matgen. This king died B. C. 871, leaving a son called Pygmalion, and a daughter known to history as Dido. It was Matgen's wish that his children should reign together, but the people claimed Pygmalion king to the exclusion of his sister. At this Dido married the High Priest of Melcarth, who was next in rank to the king, and at the head of the aristocratic and opposing party. Dido's husband, Zicharbaal, spoken of by Virgil as Ichæus, was soon after assassinated by order of Pygmalion. Dido then organized a conspiracy, composed of Phœnician nobles, who were bent on dethroning Pygmalion, and avenging the death of Dido's husband. However, the conspirators were defeated, and in their extremity several thousand of them seized the ships lying in the harbor of Tyre and sailed away under the leadership of Dido, this name being given to her at that time, and signifying the fugitive. Reaching the northeastern

coast of Africa, they became the founders of Carthage. Although Pygmalion's reign ended B. C. 824 we have no information of any other Phœnician monarch for more than one hundred years. During this time they were subject to Assyria, but the prosperity and maritime power of the country seems in no wise to have been injured. There was an unsuccessful revolt in B. C. 743, under Hiram of Tyre from the rule of Tiglath-Pileser II.

In B. C. 727 Elulæus endeavored to wrest Phœnicia from Shalmaneser IV. The Assyrian king at once occupied old Tyre and laid siege to the city on the island. As the Assyrians had no fleet and could not take it from the land, their siege was merely a blockade. They destroyed the aqueduct from the main land which supplied the city with water, and the people subsisted on such rain water as they were able to catch from the clouds during the five years of their resistance. Meanwhile Shalmaneser was dethroned, but the siege was continued by Sargon, his successor.

Sargon collected a fleet of sixty ships from the other Phœnician cities which he had captured, and endeavored to attack the island city from the sea, but the Tyrians met him with their fleet of twelve ships and totally destroyed his entire force. Unable to overcome Tyre, Sargon abandoned the siege, but as the Assyrians had subjugated all the remaining territory the power of Tyre was almost destroyed.

In B. C. 704, soon after Sennacherib had ascended the throne, Elulæus reasserted the supremacy of Tyre and proclaimed the independence of Phœnicia. Four

years later Sennacherib invaded the country with a powerful army, and all the cities but Tyre at once submitted. After a determined resistance, in which all the resources of the Island of Tyre were exhausted, the city was compelled to submit to Sennacherib, and Elulæus found safety in flight. After the assassination of Sennacherib, Sidon rebelled and made an attempt to secure the supremacy formerly held by Tyre. Essar-haddon, B. C. 681, moved against the rebellious Sidon, destroyed it and enslaved the people. Phœnicia threw off the Assyrian yoke at the death of Essar-haddon, and made an alliance with Egypt. But in B. C. 666 the Assyrian supremacy was again restored. In B. C. 630 a Scythian invasion ravaged the whole country of Phœnicia, but was unable to take any of the fortified cities. This unhappy territory for many years following was alternately the pray of Egypt and Assyria. In the reign of Nebuchadnezzar, B. C. 598, Tyre resisted an Assyrian siege of thirteen years, but was at last carried by assault and reduced to ruins. Most of the population fled to Carthage, taking with them their wealth and their industry.

In later years the country fell a pray to the conquest of Alexander the Great, which terminated the national existence of Phœnicia. Rome held that territory through many generations until it was at last included in the Empire of the Mohammedans.

THE CARTHAGENIANS.

Dido with her aristocratic friends, flying from the wrath of her brother, Pygmalion, at Tyre, arrived at the head of a peninsula which projected eastward into the Gulf of Tunis, and founded the city of Carthage, B. C. 869. For two centuries the history of this city is a mere woof of fables, but its power was gradually extending, and in the sixth century before Christ it becomes known to history as a flourishing metropolis having acknowledged supremacy over the northern coast of Africa from the Pillars of Hercules to the territory of Cyrene, and from the sea to Lake Triton on the south.

It is clear that from the beginning Carthage aimed at nothing less than the establishment of a great empire on the land and over the sea. It won the allegiance of the nomadic tribes on the main land, and caused them to engage in agricultural pursuits. Colonies were established among them and intermarriages were encouraged. In the course of time a strong mixed race arose, which yielded ready submission to Carthage, adopting its language and customs. As early as the founding of Carthage, a number of Phœnician colonies were in existence along the coast, which afterward became Carthaginian territory. Carthage never entirely subjugated them, but held a position toward them very similar to that of Tyre over the old Phœnician cities. This was an element of weakness which in her

destructive wars with Rome weighed terribly against her. At a very early day Carthage established a strong influence over Sicily. Sardinia near the close of the sixth century B. C. was conquered, and about the same time Carthaginian colonies were established in the islands lying in the western part of the Mediterranean Sea. A little later other colonies were planted in Corsica and Spain. As most of the Carthaginians were actively engaged in commercial enterprises, the conquests of this city were largely effected by the employment of foreign troops. Carthage early maintained a powerful navy, which was formed at first to protect its commerce from the Mediterranean pirates. The vessels were rowed by slaves, but the officers in charge were native Carthaginians. However ambitious the Carthaginians were for conquests, they very prudently never attempted to acquire more territory than their commerce required.

Carthage very early in its career adopted the policy of founding colonies on islands, recognizing the fact that such a colony is easier protected than one on the main land. The western part of the Mediterranean was an open field to them, and in harmony with their ambitions and resources. According to the principles of its founders, Carthage was always an aristocratic Republic, the chief distinction between the classes being that of wealth. Every Carthaginian was eligible to office, but as there was no salary attached to official positions no poor man could afford to be an officeholder. In consequence all political power was lodged in the hands of the rich, and public opinion was kept steadily opposed to the elevation of a poor man to office.

The Carthagenians held to the same religion as the Phœnicians, the worst features of that faith being adopted, and the most barbarous rites practiced. One of the first measures exacted by the conquering Romans was in the suppression of human sacrifices to Baal.

Sicily was early an object greatly desired by the Carthagenians. Settlements were made in the western corner of the island, and a steady policy was pursued that looked toward its final conquest. No force was used, however, against the Greek inhabitants until the fifth century B. C. When Xerxes invaded Greece, Carthage believed that the time had come to conquer the Greek cities of Sicily. Hamilcar, son of Mago, attempted the conquest, but was heroically defeated by Gelo at Himera, B. C. 480. The Carthagenian army was then sent against the Libyan tribes, and they were reduced to subjection, thus ending the tribute which Carthage had until that time paid as rental for the ground on which the city stood.

Seventy years after the first invasion of the Island of Sicily the Carthagenians, at the invitation of Egesta, again invaded that island to assist the city Egesta in her contest with Selinus. Both the fleet and the army were under command of Hannibal, grandson of Hamilcar. The Greeks were defeated, Selinus and Himera were destroyed, and the Carthagenians returned home in triumph. Encouraged by their successes, the Carthagenians put forth all their power to conquer Sicily. The wars that followed occupied the most of the four centuries before the Christian Era. The end of the war came in B. C. 340, when Carthage was compelled to make peace.

Agathocles, king of Syracuse, in B. C. 311, determined to drive the Carthagenians out of Sicily. He was defeated the next year by Hamilcar, and a desolating war with various successes continued for six years, when peace was declared. At this time Carthage barely held its original possessions in Sicily, which were about one-third of the island.

In these wars the Carthagenians learned their weaknesses, and received an excellent training for the coming struggle of life or death with its great Latin rival. Meantime the new power was rapidly rising in Italy, that was destined to destroy Carthage and conquer the world. Henceforth the history of that unfortunate city practically belongs to the history of Rome.

THE ETHIOPIANS.

Nubia and Abyssinia are now the political divisions covering the territory that was occupied by the Ancient Ethiopians. The origin of these people is veiled in the impenetrable obscurity common to ancient nations. Splendid monuments, colossal statues, obelisks, sphinxes and rock-cut temples show that this ancient Hamitic family was as advanced in art and civilization as its Egyptian neighbors.

The region occupied by the Ethiopians also contained nomadic Arab tribes, even at that date, as much out of touch with the neighboring civilization as are the wandering Arab tribes of the present time.

The civilized Ethiopians possessed a civil government, dwelt in cities and executed with justice their laws. They used hieroglyphics, and their progress and wealth was such as to give them considerable fame over other portions of the civilized world. That part of the Nile valley wherein they lived was as fertile and rich as the territory occupied by the Egyptians. Merœ, an island almost surrounded by rivers, was the breeding ground for camels, and a considerable commerce in ivory, ebony and spices was carried on both between the negroes of Central Africa and the Egyptians. A flourishing Ethiopian kingdom had its seat at Merœ about 1,000 years A. D., and all upper Egypt was included in its dominion.

As the Ethiopians were, through most of their

existence, a peaceful people, the little we know of their history comes from their invaders. They were several times conquered by Egyptian kings, but the Egyptian rule over them was only for comparatively short periods. About the 11th century B. C., according to the Greek historians, Ethiopia was invaded by Semiramis, the Assyrian queen, who was one of the fabulous heroines of ancient times.

One of the first facts known to a certainty about the Ethiopians is that they aided Shishak, king of Egypt, when he sought to subjugate Rehoboam, king of Judah, in 957 B. C. It is said that sixteen years later Zerah, king of Ethiopia, again invaded Judah with a great army, but was totally defeated.

We learn from the Jewish scriptures that the Ethiopians at one time controlled the navigation of the Red Sea, and were masters of a large part of Arabia. To have carried on such an extensive and distant campaign is proof that the Ethiopian kingdom was strong in resources and military power. It was some time during this period that King Sobaco conquered Egypt. One of his successors, called So in scripture, was so powerful that Hoshea, king of Israel, was encouraged to revolt against the Assyrians. As the Ethiopian king did not come to his assistance, Hoshea and his people were carried into Assyrian captivity. Another Ethiopian king of Egypt, known as Tirhakah in scripture, led an army against Sennacherib, king of Assyria, in an attempt to raise the siege of Jerusalem.

The Ethiopians came into notice again during the reign of Psammetichus in Egypt, sometime during the

7th century, B. C., because of the emigration of 240,000 Egyptian soldiers into Ethiopia. This great body of the warrior-caste left their country because they became offended at the invitation their king had extended to certain Greek merchants to settle in Egypt. This immigration added greatly to the prosperity and strength of the state. They adopted the Ethiopian customs and were of great assistance in resisting the formidable invasion of the Persians.

After conquering Egypt, Cambyses, in 525 B. C., invaded Ethiopia, without having made adequate provision for the unknown dangers of the expedition. In consequence the Persian army was destroyed by famine in the desert.

The religion of the Ethiopians was very similar to that of their neighbors, the Egyptians. Several temples were erected to the worship of Ammon. The priesthood comprised the sacred caste, and in them was vested all political power. The king was chosen from among themselves, and in the name of the Gods his life was always at their disposal. The superstitious African tribes stood in great awe of the Ethiopian priests, and when a priest was at the head of a caravan it was never molested by the savage Nigritians.

Ergamenes became king early in the 3rd century B. C. He had lived for a time in Greece and was well instructed in the Greek philosophy. He had also visited Jerusalem, and while there was so impressed with the Jewish faith that he adopted it as his own. Despising the professions of the priesthood, he stormed their fortresses, massacred most of them, and established the Jewish religion.

That many of the sovereigns of Ethiopia were queens, we learn from the chronicles of Augustus Cæsar, who was opposed about twenty years B. C., by a horde of undisciplined Ethiopians led by a woman. The superior arms of the Romans brought an easy triumph, but an honorable peace was given by the conqueror to the queen, whose name was Candace.

Another Queen Candace followed Ergamenes, and it is known that during her reign her confidential advisor went to worship at Jerusalem. While there he came under the instruction of St. Philip, and thus became a convert to Christianity. On his return to Ethiopia, A. D. 53, he made Christianity the state religion. Since that time the Christian religion, corrupted by many native principles and rites, has prevailed among the descendants of the Ethiopians, now known as the Abyssinians and Nubians.

Their sculpture and architecture, in its rough and colossal forms, very much resembles that of the Ancient Egyptians. In Nubia, near Derr, is the remarkable rock-temple of Ipsambul. This massive temple is cut from a mountain of solid rock. The inside is adorned with immense statues and painted sculptures which represent triumphal processions, religious pageants, battles and castles. Four colossi are on the outside, larger than any in Egypt except the Sphinx. As a curious incident, it may be noted that this rock-temple resembles the famous excavated structures of the Hindus in the Island of Elephanta, near Bombay.

The social estate of the ancient Ethiopians and the modern Abyssinians contain little to be admired. The

Christianity of the modern Abyssinian has had a constant struggle against Mohammedanism in regard to marriage, but the polygamist practice of the Arabs prevails.

Through the study of their language, modern scholars have learned much of the ethnic relationship of the Ethiopians. The Abyssinian language, being so nearly one with the Hymyarite Arabs, indicates the same ultimate origin as the Hebrews, and the Ethiopic tongue, as learned from the Amharic inscriptions, shows it to be a member of the southern group of Semitic languages.

In the early ages the Abyssinians were Aryans. In the 6th century the Abyssinian church became Monophysite, and in this form spread over Nubia.

In the 16th century the Portuguese, through their missionaries, endeavored to convert the Abyssinians to the orthodox standard. Jesuit missionaries were established, and in the year 1624, the Abyssinian church went over entirely to the Roman Catholic faith. The authority of the Pope was acknowledged, however, only for a short time, when ecclesiastical independence was again proclaimed.

THE EGYPTIANS.

Misraim, one of the sons of Ham, is supposed to have been the progenitor of the Egyptians. His government was under the control of an aristocratic Priesthood whose members were the patrons of arts and sciences. There seems to have been three distinct classes. The Priests, the soldiers and the artisans. The Priests held a powerful influence over the people through the means of religion, and the military to have upheld the Priesthood by a wholly arbitrary power. For the first two centuries there does not survive the name of a single ruler. The ancient sacerdotal despotism is supposed to have been overthrown by Menes, a military chieftain. In its place he established the first civil monarchy about twenty-four hundred years before Christ. Menes was first in the long line of Pharaohs. Herodotus and Josephus both attribute the founding of Memphis to Menes. This is probably the most ancient Egyptian city. Others also attribute to his enterprise the building of Thebes. Most of the reign of Menes seems to have been occupied in foreign wars with nations unknown to history. Numerous traditions record that he cultivated the arts of peace. Beyond question he protected religion and erected many temples. The frontiers of his kingdom he defended with great walls. He dug numerous canals, and constructed dikes to prevent inundations and for regulating the overflows of the Nile upon the cultivated lands.

His name is the most prominent in all ancient records, many of the subsequent monarchs being entirely ignored. That he was held in great veneration by his immediate posterity is attested by the numerous monuments which still endure.

The period between the reign of Menes and the entrance of Abraham into Egypt, about the twenty-first century before Christ, is almost blank in the records of that country. The interpretation of hieroglyphic inscriptions has corroborated many of the vague traditions and established the fact that the greatest Egyptian Pyramids were erected three or four hundred years before the time of Abraham, and not less than eight hundred years before Moses. Abraham on his visit to Egypt was received with the hospitality that betokens a highly advanced nation. Nearly a century before Abraham's visit, the Hycsos or Shepherd Kings had conquered Lower Egypt. These roving people came from the eastern shores of the Mediterranean, and were probably of that family of people known in the sacred scriptures as the Philistines, and still later in ancient history as Phœnicians.

The Hycsos kings continued in their rule over Lower Egypt for a period of two hundred and sixty years, when they were expelled and driven back to Asia. During this period Thebes was the capital of Upper Egypt, and it appears to have remained wholly under the government of native Egyptians.

It was a few years after the expulsion of the Shepherd Kings when Joseph became governor under one of the Pharaohs, and the family of Jacob was given the land of Goshen.

SESOSTRIS.

While the Israelites were wandering in the wilderness, Sesostris was the King of Egypt. Ancient historians represent him as being not only the most powerful ruler Egypt ever produced, but also one of the most extensive conquerors. Amenophis, the father of Sesostris, having a presentiment of the coming glory of his son, omitted nothing that might contribute to his popularity and power. Among the things done to insure a faithful following of his son, Amenophis ordered all the male children born on the same day with Sesostris to be taken to Court. Under the influence of the wisest teachers to be procured, Amenophis caused these children to be brought up with the young prince, receiving the same attention and education. It is said that seventeen hundred were thus trained as a body-guard for Sesostris. They were inured from infancy to hard and laborious life that they might one day be prepared for the fatigues of war. No meal was allowed to be taken until they had given certain time to vigorous exercise. Hunting and horseback riding were their chief diversions; and, as soon as they were old enough, they accompanied military expeditions against the neighboring tribes. When Amenophis died, Sesostris was well prepared for the great career that followed. The plans of Sesostris embodied nothing less than the conquest of the whole world. His first care, however, was to provide for the interior tranquillity of his country, and especially to win the love and devotion of his people by unexemplified affability and equity.

Egypt was divided by him into thirty-six provinces;

the governor of each being intrusted to a wisely selected person whose uprightness and fidelity were beyond doubt. During the time when he was thus securing the faithful integrity of his people, he made careful and adequate preparation for the execution of his vast designs. Troops were assembled and drilled in all the military evolutions then known, and made a part of the great machine through which he hoped to become master of the world. His army consisted of six hundred thousand infantry and twenty-four thousand cavalry, with twenty-seven thousand war chariots. This army was first thrown into Ethiopia, a country south of Egypt, which he made tributary, and then forced the inhabitants to pay him large revenues in ivory and gold.

He next attacked the maritime cities along the Arabian Gulf and the shores of the Indian Ocean with a fleet of three or four hundred vessels. His conquests by land still continued, and in a short time he had overrun Asia and advanced into Eastern Judah beyond the points reached by Hercules or Alexander. Turning north he conquered Armenia, Cappadocia and subdued the Scythians in the ancient kingdom of Colchos. Near the Euxine Sea he founded a colony which caused the Egyptian manners to prevail in that country for many years. Herodotus states that in his travels through Asia Minor he found many monuments erected by Sesostris in commemoration of victories. In several Asiatic countries there were found columns containing the following inscription: "Sesostris, king of kings, and lord of lords, subdued this country by the power of his arms." Several pillars of this kind were found in

Thrace, and others show that Sesostris penetrated as far as the Tamais, and that his empire extended from the Ganges to the Danube.

Unlike other conquerors he made no effort to continue his power in the countries he subdued, but was contented, after having taken possession and exacted tribute, to allow the subjugated territory to resume its former government. For the space of nine years he was occupied in overrunning the world, and then, as if satisfied with his invasions, returned to Egypt. There is no evidence to show that any of the subjugated territories were retained under his control.

When Sesostris returned to his kingdom he was crowned with glory and loaded with the spoils of a savage and depopulating war, in which he had despoiled whole provinces and reduced peaceful nations to the utmost misery and distress. The rest of his life was spent in the quiet and single government of his own people. When Egypt passed under the control of the Roman emperors, there still remained many monuments testifying to the splendor and opulence of his kingdom. It is said that in his old age he became blind, and, wearied with the infirmities of years, he committed suicide, after a brilliant reign of thirty-three years.

EGYPTIAN CIVILIZATION.

Much of the cultivation and attainments of the ancient nations is traceable directly to the influence of the Egyptians. The Greeks were instructed by the Egyptians, and the Romans by the Greeks. The influence exerted upon modern civilization by the cultivation and

preservation of Egyptian art and thought through the Greeks and Romans cannot be estimated, but was unquestionably very powerful. Aside from the chronicles of Manetho and other sources of Egyptian history, the nature of Egyptian remains affords adequate presumption that the civilization of that country dates from great antiquity.

The functions of the king were partly civil and partly religious. He had the chief regulation of all that pertained to the worship of the gods. Priests were his deputies, and filled the offices of state. They were both legislators and civil judges; they imposed taxes and regulated weights and measures.

The penal laws of Egypt were uncommonly severe. The sacred funeral rights were not conferred until a thorough scrutiny into the life of the deceased admitted a judicial decree proving his character. One extraordinary regulation regarding the borrowing of money may be mentioned. The borrower was accustomed to pledge the body of his father as security, and all funeral rights to the parent were denied if the son failed to repay his creditor.

The increase of population was everywhere encouraged by law, and every man was bound not only to maintain and educate his children, but also those of his slaves.

The Egyptians had a singular attachment to ancient usages. They disliked innovations, and strangers were always objects of jealousy and abhorrence.

The knowledge of the useful arts and the cultivation of the sciences preceded, among the Egyptians, many

of the most ancient nations. Architecture was early brought to the greatest perfection, especially in their public buildings, pyramids and obelisks. Owing to the mildness of climate, these structures suffered but little injury from time.

Thebes, probably the oldest of the great Egyptian cities, was one of the most magnificent ever built. The Pyramids, far south of Thebes, were erected nearly three thousand years before Christ, and were doubtless the sepulchral monuments of the earliest sovereigns. Such great care was taken of the dead, because the Egyptians believed that the soul never entirely abandoned the body. A process of embalming was therefore brought to the utmost perfection, and the bodies were entombed in caves and catacombs, where they were guarded by stupendous structures, too massive to be the object of art. Though art in Egypt is venerable from its great antiquity, yet it is extremely deficient in beauty and elegance, as endurance seemed to be the chief object to be attained.

In painting and sculpture the Egyptians were but slightly proficient, and they were entirely ignorant of the construction of the arch. In mathematics they possessed considerable knowledge. They calculated eclipses, divided the zodiac into twelve seasons, and had some idea of the motion of the earth. The theology and sacred documents of the Priests were in many respects rational and sublime, but the worship of the people was debased into the most absurd superstitions and their morals were very depraved. The national character was extremely low, and was much despised

among the contemporary nations. The cause of this may be attributed to their isolation, their hatred for the arts and improvements of foreign people, and their antipathy to all innovations.

PROCESS OF EMBALMING.

Diodorus gives us the first circumstantial account of the Egyptian process of embalming. He says that many persons were employed. One drew the brain through the nostrils, by an instrument prepared for that purpose; another emptied the bowels and intestines through the side by the use of some sharp instrument, while others filled these cavities with desiccating and preservative perfumes and odoriferous drugs. This process appearing in many respects both cruel and inhuman, they were compelled to run away as soon as the operation was over in order to avoid the resentment of the relatives and mourners. Those who were employed in filling the body with murrh, cinnamon and the different spices were very honorably treated.

There were many processes varying in completeness and cost, the perfection as to details depending upon the rank and wealth of the deceased. In the course of a few days after the first part of the preparation was done, the corpse was swathed in long fillets, and glued together with thin glue, which was then crusted over with perfumes as exquisite as could be afforded. Through this means the eyelids, brows and lineaments of the face were preserved in a natural state. After the completion of the process the body was delivered to the relatives, who placed it in an open chest, which was

made to fit very closely the body. This casket was then set upright against the wall, either in the home of the relatives or in a specially prepared sepulchre.

The sacred asylum of the tomb could not be profaned by the body of one that had not lived an upright life. Therefore when the body was ready for the sepulchre, a trial was held before judges appointed for that purpose, in which the entire life of the deceased was canvassed. If it was found that the body was unworthy of being buried among the justified, it was returned to the relatives to be disposed of otherwise. If the judgment was favorable it was at once placed in the sacred tombs.

In the ceremonies of interment a panegyric on the life of the deceased was pronounced, but in it there was no mention of the birth of the deceased, because every Egyptian was believed to be born equally noble. As a curious instance of their moral ideas it may be mentioned that gratitude was the highest esteemed virtue. They believed that happiness in the coming life depended entirely upon well doing in the present life. They believed in the transmigration of souls, but at last the soul must come to trial before the judgment-seat of the gods. Osiris presided over the trial, at which there were forty-two gods present as examining judges. If the decision of this divine tribunal proved favorable the soul was sealed as justified and perfect.

The Egyptian Book of the Dead describes the Hall of the Two Truths, where this last trial takes place. Addressing the Lord of Truth the soul denies having done evil, saying "I have not afflicted any. I have not

told falsehoods. I have not made the laboring man do more than his task. I have not been idle. I have not murdered. I have not committed fraud. I have not injured the images of the gods. I have not taken scraps off the bandages of the dead. I have not committed adultery. I have not cheated by false weights. I have not kept milk from sucklings. I have not caught the sacred birds." Then turning to each god he makes the following assertions: "I have not been idle. I have not boasted. I have not stolen. I have not counterfeited, nor killed the sacred beasts, nor blasphemed, nor refused to hear the truth, nor despised God in my heart." Other texts in the Book of the Dead represent the soul as saying: "I have loved God. I have given bread to the hungry, water to the thirsty, garments to the naked and an asylum to the abandoned."

Brugsch declares that a thousand voices from the tombs teach most of the sacred virtues of the Christians. An inscription in Upper Egypt says: "He loved his father, he honored his mother, he loved his brethren, and never went from his home in bad temper. He never preferred the great man to the low one." Another says: "I was a wise man, my soul loved God. I was a brother to the great men and a father to the humble ones, and never was a mischief-maker." At Sais there is an inscription on the tomb of a priest who lived in the days of Cambyzes, which says: "I honored my father, I esteemed my mother, I loved my brothers. I found graves for the unburied dead. I instructed little children. I took care of orphans as though they were my own children. For great misfortunes were on Egypt in

my time, and on this city of Sais." The religious creed of a Pharaoh at Thebes is thus described: "I lived in truth, and fed my soul with justice. What I did to men was done in peace, and how I loved God, God and my heart well knew. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger. I honored the gods with sacrifices, and the dead with offerings."

MONUMENTS OF EGYPT.

The obelisks are quadrangular pyramids cut out of a single block of granite, raised perpendicularly and covered with inscriptions and hieroglyphic symbols. Many of them are two hundred feet high, and were made the chief ornaments of Rome by the conquerors. The pyramids are more lofty and still more astonishing in their structure. Their enormous bulk and strength enabled them to survive the dissolutions of time, and the inroads of barbarians. The largest of the three great pyramids forms a perfect square, each side of which measures about 700 feet at the base. The perpendicular height is 500 feet, and its summit, although appearing from below as only a sharp point, is a square platform measuring twenty feet on each side. This amazing structure is composed of stones of extraordinary size; large numbers of them being thirty feet long, four feet high, and three feet wide. Herodotus estimated that one hundred thousand workmen were employed at the same time in erecting this stupendous monument. Diodorus and Pliny both assert that there were even a greater number of workmen than this, who

were employed for three months and then dismissed, to be followed by another levy of an equal number of men, continuing in this succession until the completion of the pyramid. At this rate it took thirty years to complete the work. As an incident of the cost, we are told that the single item of vegetables furnished to workmen amounted to sixteen hundred talents; that is, nearly one million, seven hundred thousand dollars.

Herodotus, however, says that this stupendous work was exceeded by the labyrinth which he himself examined. This structure contained within the same enclosure three thousand rooms, twelve of which were so elaborately and magnificently constructed as to be justly called palaces. Fifteen hundred of these rooms were under ground, all communicating with one another by such a complication of circuitous passages as to make it impossible for a stranger to find his way out unless assisted by a skillful guide. The ceiling and walls were all composed of white marble, embellished with costly carvings.

Another of the remarkable monuments of ancient Egypt was the mausoleum of Osymandias, one of the Egyptian kings. This curious structure was encompassed with a circle of gold 22 inches wide and about six hundred and seventy feet in circumference. On every side was depicted the rising and setting sun, the moon and the constellations. Even at that remote period the Egyptians divided the year into twelve months, consisting each of thirty days. At the end of the year they added five days to complete the total number of 365 days. The precious ornaments of the sub-

lime and costly mausoleum of Osymandias were carried away by Cambyses, king of Persia, when he conquered Egypt.

In Upper Egypt was the city of Thebes, which, in its extent and magnificence, was itself a world of wonders. Even if allowance is made for the exaggeration of some ancient writers that it had one hundred gates and could send forth to war through each of them at the same time, two hundred chariots with ten thousand warriors—enough is certain to show that it had far more than one million inhabitants. The evidences obtained by recent explorers prove that it had a prodigious variety of gigantic statues, porticos, columns and obelisks sufficient for the highest idea of the glory, riches and splendor of the grandest of ancient monarchies.

THE HEBREWS.

ABRAHAM THE FOUNDER OF THE JEWISH NATION.

Noah sent forth his son Shem with the prophetic benediction that he was more blessed than his brethren. From this stock came Abraham, the progenitor of the Messiah, and the father of the faithful. He was born in the country of the Chaldees, and in the midst of an idolatrous and corrupt people he retained the worship and knowledge of the true God.

With his family and his flocks he journeyed from the Chaldæan country and remained for a while at Haran and Gerah, where his father died. At this place God bade him depart from his people and go into the land of Canaan where he would find a country which his posterity should inhabit. Abraham took his family and his nephew, Lot, and lived for a time in the promised land. At last a famine compelled him to go to Egypt for corn, and on his return to Canaan he divided the country they inhabited with Lot, taking the plain of Mamre for himself and giving the valley of Jordan to Lot. Not long after Chedorlaomer, King of Elam, the territory afterward called Persia, invaded Canaan and took Lot prisoner. Abraham immediately armed his trained servants and making an unexpected assault on the conqueror recaptured Lot and all the spoils.

The limited domains of the kings at that time may be well understood from the fact that in this military excursion Abraham's army consisted of only three hun-

dred and eighteen fighting men. Sodom had now become so wicked that Lot, by divine command, abandoned the Valley of Jordan, and the wicked cities of the plain were destroyed by fire. Abraham then removed from Mamre and went to Gerar where he led a peaceful life among his herds.

Abraham had two sons: Ishmael, who is classed as the father of the Arabians, and Isaac, who became his father's heir. After the death of Abraham the family increased in numbers, power and property, so that the sons of Isaac were among the strongest in the land. Chief among them was Jacob, who afterward was called Israel. Jacob had twelve sons, among whom he distinguished Joseph with blamable partiality. The brethren envied and hated this favored one and at the first opportunity sold him as a slave into Egypt. After various vicissitudes, as learned in Bible history, he became Prime Minister to Pharaoh, the king. Famine again recurring in the land of Gerar, Jacob sent his remaining sons into Egypt to buy bread. Joseph treated them with much seeming severity until he had made them sensible of his power; then, in order to show them that he was too generous and noble to harbor revenge, he said to the brethren, "I am Joseph, your brother; be not grieved, God sent me before you." With the next year Jacob removed to Egypt with his whole family, including Judah, in whose line was the Messiah. The Egyptians esteemed very lightly their pastoral occupation and Joseph gave them all a residence in the land of Goshen.

After the death of the reigning king there arose an-

other who it is said "Knew not Joseph." From this date the Israelites were very cruelly treated, nevertheless they increased greatly in numbers.

In the course of time a deliverer arose in the person of Moses. A command had gone forth that all the male infants of the Jews should be slain. Jochebed, the wife of Amram, had given birth to a son, which she concealed in her home for a time; but, this being exceedingly dangerous, she committed him in pious trust to God, and then, making a little ark of wicker work, she placed the child within it and set him among the flags on the bank of the Nile. Miriam, his younger sister, sat at a distance and watched to see what might befall him. Pharaoh's daughter, the Princess of Egypt, came to the stream with her maidens to take her daily bath. Hearing the child cry, some of her attendants found it and brought it to the Princess, whose compassion and tenderness was moved by its beauty. Seeing Miriam the Jewish girl sitting not far away, the Princess sent for her to come and tell her if she knew of a Jewish woman who could be the child's nurse. Miriam immediately suggested Jochebed. The Princess not knowing that it was the child's mother, took her as its nurse, adopting the child as her son, and causing him to be educated in all the learning of the Egyptians. Without doubt Moses was duly informed of his birth by Miriam, who was his constant attendant, and by his mother who continued to be his nurse; for, midst all the splendors of the Court, he cherished with bitterness the wrongs of his kindred and planned to set them free. His indignation could no longer be restrained when he

was compelled to witness, in one of his walks along the Nile, the brutal treatment of a Hebrew by an Egyptian. Striking the offender dead, he at once fled from Egypt and went into the land of Midian. Here God spoke to him from the burning bush and commanded him to return to Egypt for the deliverance of the Israelites. This he did, and after the visitation of many judgments upon the obstinate Pharaoh that king was compelled to consent to the departure of the Hebrews. No sooner had they left the borders of the country, however, than Pharaoh repented of his permission and pursued them into the Red Sea, through the miraculously divided waters. When the Israelites had passed out on the far side, the wall of waters closed over the pursuers and destroyed them. In commemoration of this deliverance of the Israelites the Feast of the Passover was instituted by the command of Jehovah.

THE JEWISH THEOCRACY.

Under the guidance of Moses the Israelites left Egypt and directed their course toward Canaan. In the neighborhood of Mt. Sinai the Ten Commandments, known as the Moral Law, were given to Moses under the most impressive circumstances. Through divine command, Moses formed a civil constitution and made laws for the government of the new nation. The government thus formed acknowledged no head but that of Jehovah, thus constituting a pure theocracy. The vital principle of their laws was purity in religious worship, which presented an insuperable barrier to polytheism. One of the most stringent restrictions was

that they should, under no conditions, intermingle with other nations, which at that time were universally idolatrous.

During the following forty years the nation wandered in the wilderness and the fathers who had come out of Egypt descended to their graves, while the children were fitted by their constant hardships, to contend with the powerful tribes, who were then in possession of Canaan. After learning strict obedience to the laws given them through Moses they were permitted to emerge from the wilderness and behold before them the Land of Promise. After obtaining a victory over the Midianites on the borders of the land of Canaan, Moses died. He was incomparably the greatest law-giver of all time, the first of historians and favored beyond all other men in his personal intercourse with the Deity. Moses was succeeded by Joshua who carried on a seven years' war of conquest successfully against the Canaanites. The divine command had called for a total extermination of the idolatrous natives. This had not been fulfilled and its result was fatal for the future peace of the Israelites. The land was soon surveyed and divided equally among the tribes. After the death of Joshua the government was carried on by chiefs called judges. During this period the Jews frequently lapsed into the idolatry of the surrounding nations, and were compelled to contend continually with the tribes who dwelt upon their borders. The most renowned among these judges were Deborah, Gideon, Jephthah and the prophet Samuel. At the end of four hundred and sixty years of government by these

judges the rebellious Israelites demanded a king and Saul was appointed. He carried on wars successfully against the Amalekites and the Philistines, who for more than forty years had held the Israelites in subjection.

After the death of Saul, David, the son of Jesse, having distinguished himself in the Philistine wars, succeeded to the throne of Judah. David was a young man, cool, deliberate and strong in counsel. He was of tender sensibility and felt keenly all the emotions of love, friendship and parental fondness. He also possessed qualities seemingly incompatible. His physical beauty was delicate almost to femininity, and yet he was bold, and terrible in arms. His accomplishments were various and conspicuous. His knowledge of war and politics was profound, and his skill in music was such that it could calm the madness of Saul. His talent for poetry was of a superior order, and his sacred songs have never been equaled. To him we owe the inimitable beauty and sublimity of the Pslams. Such a man was David, who came to the throne of Judah beloved by God and man. Having sinned he was rebuked by the Prophet Nathan, after which he bitterly repented in great personal humility. Throughout his poems there is to be found the deepest strain of penitence and piety.

Under Saul the purity of Jewish worship had degenerated, but David, becoming sole monarch of all the tribes of Israel, restored the original worship of the fathers. On the site of Jebus, a strong fortress which he took from the Jebusites, he built the city of Jerusalem, and made it the capital of his dominion. Syria

was made a Jewish province and the frontiers of his sovereignty were extended to the limits of the promised land. Commerce revived and valuable articles of merchandise came into his kingdom through his alliance with the Syrians. With him originated the idea of building a great and costly temple for the worship of God. He made extensive preparations to this purpose, but left the execution of his plans to his son and successor, Solomon. This eminent ruler made wisdom his chief, and during his reign the Jewish nation came to its utmost height of splendor and power. Although he was in the midst of bold and designing enemies his triumph over all obstacles was complete and he made treaties with the neighboring powers which brought peace and prosperity to his kingdom. Through his alliance with Hiram, king of Tyre, he received most of the splendid decorations which adorned his magnificent temple, but in his later years Solomon fell into many grievous errors and sins, through which he both distressed his country and lost the favor of Jehovah.

In this disastrous period the country became impoverished, although Jerusalem had been made a great center of trade, and was enriched by the residence of the Court. To add to the distress of the kingdom, Syria became disaffected, threw off the yoke of Israel and set up a government of its own. The last days of this great king were still further disturbed by the insurrections of Jeroboam and the Edomites. Solomon died after a reign of forty years, which, taken all in all, was the brightest period known in the history of the Jews.

The splendid genius of David had extended the He-

brew dominion from Phœnicia to the Red sea, and from the Euphrates to the Mediterranean. Vast treasures had been amassed by David, so that when Solomon came to the throne he inherited such means as, in the exercise of wisdom, made him the most powerful and wealthy prince of his age.

But the alliance with Tyre, enriching as it did the capital and the court, brought such luxury and the consequent train of evils that an inevitable degeneration of the people was introduced. When Rehoboam, the son of Solomon, came to the throne the burdens of the people were almost too grievous to be borne. To a deputation praying for redress he made a haughty and insolent answer: "My father made your yoke heavy, but I will add to your yoke."

Jeroboam, the son of Nebat, who had fled into Egypt after an unsuccessful insurrection in the reign of Solomon, was recalled to lead a revolt organized by the ten tribes. This being successful the Hebrew nation became divided into the kingdoms of Judah and Israel. According to prophecy the Messiah, in whom the Jewish nation centered their hopes, was to be born of the tribe of Judah. There now remained to Rehoboam, who was the representative of this family, only the tribe of Benjamin. The other ten tribes constituted the kingdom of Israel under Jeroboam. Israel was the larger kingdom and much more populous, but Judah possessed the chief city and was therefore much richer. The power of these two kingdoms being thus so nearly equal, their bitter contests were so much the more obstinate and disastrous. Jerusalem exerted a strong in-

fluence to draw subjects away from Jeroboam, and threatened to establish in his kingdom its malevolent species of idolatry. During this time Judah was invaded by Shishak, king of Egypt, who despoiled the temple and the king's palace. At the end of a troublous reign of seventeen years, Rehoboam was succeeded by his son, Abijah. An attempt was made to recover Israel and a subsequent victory was obtained over Jeroboam. Asa, the successor of Abijah, reformed and purified the public worship. He encouraged the subjects of Jeroboam to return to their former allegiance, and to take part in the great national feasts at Jerusalem. This pious and capable Prince brought peace and prosperity again to Judah. But the Israelites fell deeper and deeper into the idolatrous practices of the neighboring nations.

Samaria was founded by Omri and became the capital of Israel. Benhaded was now at the head of the independent kingdoms of Syria. Quarreling with the Israelites, he declared war and invaded Israel, but was repulsed and finally defeated by Ahab, the wicked and idolatrous son of Omri. Ahab had espoused the worship of the Phœnicians, and it was at this time that the Prophet Elijah fearlessly encountered the four hundred Priests of Baal during the worship of the Phœnicians. In the contest before the people between Elijah and the Priests of Baal, fire from Heaven descended upon the sacraments of Elijah, thus verifying his claims as the true Prophet of God. Nevertheless he was disregarded and the people continued in their idolatry.

After a long reign, Asa, king of Judah, died, and

was succeeded by his son, Jehosaphat, a worldly and eminent man, who entered into an alliance with the king of Israel, and caused his son, Jehoram, to espouse Athaliah, daughter of Ahab. Jehu, then succeeding to the throne of Israel, determined to destroy the family of Ahab. Ahaziah, son of Athaliah, who had become king of Judah, was among the slain in the insurrection that followed. Athaliah, in order to be supreme in Jerusalem, caused her son's children to be put to death, thus seemingly imperiling the prophecy that the Messiah should descend from the house of David. In the midst of the massacre one infant was saved through the compassion of Jehoshaba, wife of the high priest Jehoida. This child was concealed for six years, and at the age of seven was proclaimed king in the temple, under the name of Joash. Hearing the uproar of welcome to the new king, Athaliah rushed into the temple crying treason, but she was instantly seized and soon met her death.

Following the elevation of Joash to the throne several stormy wars took place between Israel and Syria, without materially affecting the general state of the Jews. The chief danger to the existence of the Hebrew nation came from the direction of the Assyrians.

SUBJUGATION OF THE JEWS.

Under the ruins of the first Assyrian Empire in 747 B. C., after an existence of 1,450 years, were raised the kingdoms of Babylon, Media and Ninevah. Belshazzar, known as Nabonassar, was the first monarch of Babylon, and Tiglath-Pileser was the first king of Ninevah. When Judah was invaded by the kings of

Israel and Damascus, Ahaz solicited aid of Tiglath-Pileser. Taking advantage of this opportunity he at once sent an army into Palestine, overran Syria, captured Damascus, subjugated Israel, then under Hosea, and possessed himself of all the Hebrew territory beyond Jordan. He then exacted tribute from Ahaz, and this unfortunate king soon found that in freeing Judah from the Syrians and Israelites he had introduced a more powerful and implacable enemy. Shalmaneser then came to the throne of Assyria. He continued the plan of his predecessor to subjugate the Hebrews. Samaria was besieged and compelled to surrender, after enduring the most dreadful horrors of famine. The ten tribes that had revolted from Rehoboam, son of Solomon, and left the Jewish worship for the idolatry of the Phœnicians, now suffered the penalty of their disobedience and were carried into captivity. They were transported into the mountainous regions of interior Asia, and from that time they utterly vanished from the records of men. The fate of these lost tribes has furnished material for much curious speculation, but not one tangible fact has ever been unearthed.

Tyre, then a wealthy commercial city, was next invested by the army of Shalmaneser. The besieged people resisted him with the most heroic courage for five years, at which time the siege was ended by the death of the Assyrian king. Sennacherib, succeeding him, exacted a heavy tribute from Hezekiah, king of Judah. He then attempted to conquer Egypt and besieged Pelusium but the Egyptians so victoriously and

effectively resisted him that he returned and demanded from Hezekiah the surrender of Jerusalem. The awful fate of the ten tribes stood vividly before the memory of the inhabitants and they looked forward with consternation to the destruction of their city. Courage was now given to the demoralized people by the exhortations of the Prophet Isaiah, who assured the king that if he trusted in the God of Israel the power of the Assyrians should be broken. In answer to this promise the Lord sent at midnight the Angel of Death to the camp of the Assyrians. In the morning one hundred and eighty-five thousand Assyrian soldiers lay dead upon the plain. Sennacherib returned in consternation to his capital, where he was soon assassinated. Manasseh, son of Hezekiah, now came to the throne at Judah, and Essar-haddon, son of Sennacherib, became monarch of Assyria. Babylon, having become weakened by internal dissensions, was taken by Essar-haddon and reunited to the Empire. After the miraculous visitation upon the army of Sennacherib, Syria and Palestine threw off their allegiance, but Essar-haddon reconquered them, removed the Israelites from their country and supplied their place with an idolatrous people from beyond the Euphrates. He then captured Jerusalem and took prisoner Manasseh, the profligate king of Judah, but a few years later released him and restored him to his kingdom.

In contrast to the other rulers of the Hebrews, Josiah purified the national worship, repaired the temple, and thoroughly extricated all forms of idola-

try, but his virtues were unable to turn aside the fate decreed against the rebellious Jews. In the wars that followed between the Egyptians and Assyrians, Josiah opposed the passage of the Egyptian army through Judea. The result was a disastrous battle in the Valley of Megiddo. The Jews were defeated and Josiah fled. Necho, the Egyptian king, then marched on to Assyria, conquering everything in his course. He then turned back to Jerusalem and took that city, dethroning Jehoahaz, youngest son of Josiah, and made Jehoiakim king. The weakness of the Babylonians being shown by the easy victories of Necho, the Syrians and Jews were encouraged to throw off the Assyrian yoke. At this time Assyria was governed by Nabopolassar in connection with his son, Nebuchadnezzar. During the time of this powerful and energetic Prince, the Assyrian army recaptured from the Egyptians, Carchemish, an Assyrian city commanding the passage of the Euphrates. Syria and Palestine were then taken and added to the Assyrian dominion. Jerusalem was overthrown, and the sacred vessels of the temple carried to Babylon. A revolt against the Assyrian rule was begun by Mattaniah, known as Zedekiah, who was third in succession from Jehoiakim. The Assyrian army appeared once more before the walls of Jerusalem. For nearly a year the inhabitants maintained a courageous resistance, hoping vainly for succor from Egypt. The city was at last taken by storm, and the Babylonians were given full reign to their hatred and vengeance.

Zedekiah's children were murdered in his presence.

His eyes were blinded and he was carried in triumph to Babylon. Jerusalem was destroyed, its treasures taken to enrich the luxurious Babylonians, and the inhabitants were scattered over the empire as slaves to the Assyrians.

Four years later Nebuchadnezzar besieged Tyre, which resisted him for thirteen years. There was little, if anything, of value left in the city when it was at last taken, for the inhabitants had retired to an island not far distant with all of their valuables, where they built a new city also called Tyre. Egypt being rent by intestine wars, was now invaded by the Assyrians and subdued. The path of the victorious idolaters was easy and was marked with such horrible devastations that it took two generations for the people to recover.

Nebuchadnezzar returned to Babylon, and, as related in the Scriptures, his heart was so hardened with pride that he was driven by the Almighty from the dwellings of human beings and ate the food of beasts, until he was compelled to acknowledge "That God ruleth over the kingdoms of man." When Cyrus became monarch of the Assyrians, he permitted a colony of Jews to return to Jerusalem for the purpose of rebuilding the temple. This colony was under the guidance of Zorobabel, descendant of a royal Jewish family. With him was associated the High Priest Joshua. The Jews did not respond as enthusiastically to the liberality of Cyrus as might be expected, as the wealthier and more influential part of the Hebrew people remained beyond the Euphrates. The colony that had been established in Samaria by Essar-haddon, when he

carried away the ten tribes of Israel, were bitterly opposed to the return of the Jews, and at the death of Cyrus prevailed on his son, Cambyses, to forbid them from proceeding with the reconstruction of the temple. It was not until the reign of Darius Hystaspes that this interdict was removed. Ezra aroused the religious enthusiasm of the Jews for the pious task of rebuilding the temple, and many new colonists returned to Jerusalem. Nehemiah continued this good work, but it progressed very slowly, and was again abandoned.

While Xerxes was at the head of the Persian Empire Jerusalem was governed by the satraps of Syria. When the Persian Empire began to decline the High Priests increased in power until they became actual chiefs, though still nominally under allegiance to Persia. Nehemiah, in his jealous zeal for the purity of the Jewish customs, ordered all Jews who had married heathen wives, to divorce them or quit Jerusalem. Of this number was Manesses, son of Jehoida the High Priest, who refused to part with his wife and so accompanied her to her father, Sanballat, who was Governor of Samaria. The influence of the colony of Assyrians that had been planted in Samaria was such that the Jews living there at this time had blended the worship of God to such an extent with the worship of Baal that it seemed impossible to draw the people from their idolatry. Sanballat obtained from Darius Nothus permission to build a temple at Mt. Gerizim, near Samaria. When it was completed he sent his son-in-law, Manesses as the High Priest. Bitter enmity at once arose between the Jews and Samaritans

because a superior sanctity was claimed for this temple to that of the one in Jerusalem. During the contentions of this hostile faction in Judea, the country was invaded by Alexander the Great. His first demand was an order upon Jerusalem for provisions and troops. In answer, Jaddus, the High Priest, said that he had sworn allegiance to the king of Persia, and it was impossible for the oath to be broken. When the siege of Tyre had been successfully completed, Alexander marched on to Jerusalem to take vengeance for this disobedience to his orders. Unable to resist the approach of the victorious Macedonian King, the High Priest cried in his distress to Heaven for protection. In the night a vision came to him through which he was instructed to open the gates of the city and strew the way of the victor with flowers. Arraying himself in the splendid vestments of the Levitical Priesthood he met the conqueror at the head of a train of Priests robed in white. To the astonishment of the Jews the triumphant king bowed his head and worshiped with all the fervor of an ardent convert. A friend of Alexander asked him why he, who was adored by others, should himself pay such homage to a Jewish Priest. Alexander answered, "I do not adore him, but the God whose minister he is. I knew him as soon as I saw him, to be the same whom I saw in a vision in Macedonia, when I meditated upon the conquest of Persia. He then assured me that his God would go before me and give me success." Walking into the midst of the Priests, Alexander embraced them and then marched with them into Jerusalem. Repairing

to the temple he there offered sacrifice in the most solemn manner. The prophecy of Daniel was then shown to him, and it was interpreted to foreshow that he was destined to overthrow the Persian power. The Jews were then encouraged to make requests of the friendly monarch, and during his life he continued to show them the most marked favor. Henceforth the history of the Jews is blended with that of their conquerors.

THE ARABIANS.

The Hebrews and the Arabians are believed to have had the same Mesopotamian origin. Esau is supposed to have been the progenitor of the Edomites; Amalek, his grandson, the founder of the Amalekites, and Moab and Ammon, sons of Lot, were the fathers of the Moabites and Ammonites. Some ethnologists present the theory that these Arabians are African in their origin, while others give good reasons for the belief that they are Chaldæan. However, one signal fact is conceded that no other family of men ever retained unbroken possession of their land for so long a time. Certain portions of Arabia have never been in subjection to foreigners. The Arab stock was planted in the peninsula before the Abrahamic tribes migrated to Canaan. The earliest historians of the Hamitic and Aryan races noted the presence of these people in Arabia. They were known to the primitive Hebrews who spoke of them as "a distant people, rich in frankincense, spices, gold and precious stones." The inscriptions of the Egyptians written before the sixteenth century B. C., give accounts of wars and other relations with the people of Punt as they called Arabia. Herodotus gives a lengthened description of the customs and manners of the Arabians; while Artemidorus of Ephesus, and Diodorus enter very minutely into their character and manner of living. Pliny says, "strange as it may seem, the Arabs live equally by plun-

der and trade. What they get from their orchards and palm groves and from sea they sell; but they purchase nothing in return." Ammianus Marcellinus speaks of the people and country in this way: "The Arabs extend themselves from the Euphrates to Egypt. They go naked with only a colored apron around the body reaching to the middle. Every man is a warrior. On their swift, fine limbed horses and their camels they ride in all directions. They do not abide long in any one place. Without settled abodes they wander to and fro, and their whole life is nothing but a flight. Of bread and wine the most part of them know nothing whatever."

Many other historians add to our knowledge of the ancient Arabians, but always from the traveler's point of view. Owing to their nomadic habits, which diffused their power rather than concentrated it, they never became conquerors, or attained such wealth as to incur the cupidity of invaders.

Arabia has thirty-two native spice-bearing trees, and its gold deposits were the richest known in antiquity, but the Arabian civilization was lacking in the stability which was necessary to acquire wealth and strength. Their history illustrates the inaptitude of the Semitic race for the development of national power. It was not until the rise of Islam that the necessary unity and fixity of purpose was attained by that restless people. Even then, it was the Northwest of Arabia which built up the great Mohammedan power. Here lived the Saracens whose names became applied to most of the Arabian nations. In the hope

of plunder, they forsook their deserts and were alternately the support and terror of Persia and Rome. They sold their services as mercenaries to the highest bidder, and their bravery usually resulted in victory.

The persecuted Christians of the first six centuries fled for safety into Arabia, and Christianity thus became the prevailing religion. It was, however, corrupted by the most absurd superstitions common to the people, and the greatest moral depravity prevailed among both priests and people. The country was in this deplorable condition when Mahomet appeared, with a religion better adapted to the peculiar character of the people.

This remarkable man was a native of Mecca, without education but with great mental talents. When about forty years of age, he proclaimed that he had received a divine commission for the propagation of a new religion. At this time, in A. D., 609, he withdrew to a place of retirement, where he affirmed that he held continual conference with the angel Gabriel. These discourses he collected into a volume which became the Mahometan Bible.

However, the basis of his entire creed was laid in the two leading doctrines of his religion, which were, "There is but one God and Mahomet is his prophet." He did not deny the Jewish or Christian scriptures, but claimed merely to supercede them with a religion better adapted to the times. According to his doctrine Abraham, Moses and Jesus had been divinely commanded to teach mankind, but he, himself, was declared to be the last and greatest of the prophets. He

retained many of the rites of Judaism and adopted some of the morality of the Christian gospel, but many of the Arabian superstitions were cleverly intermingled. His immediate success was doubtless owing largely to the great latitude which he gave to licentious indulgences, and to the promise to the soldier dying in his cause that he should go straight to a paradise of sensual pleasures. He inculcated the strictest fatalism and stimulated the warmest enthusiasm and devotion by the assurance of a martyr's crown to all who should die in his service.

The fundamental doctrine upon which his religion was founded is that "To fight for the faith is an act of obedience to God." Therefore, the ferocious and bloody ravages of the Saracens or Mohammedans became almost irresistible as religious crusades or Holy wars. It let loose a reign of natural fanaticism and barbarism.

The first converts of Mahomet were his wife, Kadija, and his slave, Zeid. To these were soon added his cousin and son-in-law, the famous Ali, and his father-in-law, Abu beker, who was a man of great influence. At the end of three years were added only ten more, but they were men of wealth and power. A popular tumult was raised against him at Mecca, and in order to save his life he fled in disguise to Medina. This flight or Hegira is the Mohammedan Era corresponding to A. D. 622. Medina received him as a man inspired of God, and he there assumed the sacerdotal and regal office. An army of followers was soon at his command, and he began to propagate

his religion according to his doctrines by the sword. The caravans passing through Arabia were the first objects of his attacks, and by this wholesale robbery his soldiers were greatly enriched. Great numbers in the hope of booty now flocked to his standard, and he marched to the city of Mecca, which he captured and entered in triumph, about the year 629. From this time until his death, he was constantly among his soldiers in the field, arousing their enthusiasm and carefully disciplining them as warriors. In a short time he subdued Arabia, and completed the conquest of Syria. Ten years after the flight from Mecca to Medina he died at the age of sixty-three. His great success was accomplished in the inflexible severity which he exercised toward the vanquished. Three conditions were always offered to those whom he threatened with war. They must adopt his religious system, pay heavy tribute, or risk the fortunes of war. To those whom he was forced to fight, no quarter was given. Only the women, children and aged persons were spared, and these were sold into slavery.

After Mahomet died his father-in-law Abubeker, who had risen to great repute among the Arabs, became the first caliph, this title signifying in Arabic, successor or vicar. He adhered strictly to the methods of Mahomet, and pushed forward his conquests with unremitting severity and vigor. The chief cities of Syria, Bostra, Palmyra and Damascus, which had not been taken in the time of Mahomet, were besieged and captured by Kaled, commander of the Saracenic forces. The inhabitants were put to the sword,

and the cities were at once occupied by the faithful. In the third year of his reign, Abubeker died in the sixty-third year of his age, having named Omar his successor or second caliph.

Omar was fortunate in having the assistance of the celebrated general Obediah, who, in one campaign, completed the conquest of Syria, Phœnicia, Mesopotamia and Chaldæa. In the next campaign he reduced the whole of Persia, and his army under Amrou took Alexandria and subdued Egypt. At this time most of the learned men of the world were gathered at Alexandria, because of the great library which contained more than half a million volumes. Amrou, when about to sack the city, was waited upon by a deputation of scholars who prayed him to spare the precious manuscripts. Not being sure of what he should do, Amrou wrote to the caliph for directions respecting the books. Omar answered that if they agreed with the Koran they were useless; and if they differed from it they were dangerous, in either case they should be destroyed. Accordingly these books, which contained the gathered intelligence of antiquity, were distributed throughout the city and for six months served to warm the city baths. During the reign of Omar, which lasted ten years, he reduced thirty-six hundred cities and villages to his obedience; demolished four thousand Christian temples, and in their stead erected one thousand, four hundred mosques. Finally, he was assassinated, and was succeeded by Othman, who added Bactriana and part of Tartary to the dominion of the caliphs. At the death

of Othman, Ali, who had married Fatima, daughter of Mahomet, was elected to the Caliphate. His reign was only five years in duration, but he is believed to have been the bravest and most virtuous of the caliphs.

In half a century the Saracens exercised dominion over an empire more extensive than then remained to the Romans. Within a century after the flight of Mahomet from Mecca to Medina, the dominion of the caliphs extended from India to the Atlantic through the widely distant regions of Persia, Syria, Asia Minor, Arabia, Egypt, Northern Africa and Spain. During the reign of Ali occurred the schism in the ranks of Mohammedans, which still exists. Abubeker, Omir and Othman were treated as usurpers by the partisans of Ali. The opponents of Ali named their adversaries shiites or sectaries, styling themselves sonnites or traditionaries, because they hold in equal veneration with the Koran, and Mahomet, the first three caliphs and their doctrines. The shiites, acknowledged the Koran only, and the two parties hate and anathematize each other with a fierceness and fanaticism equal to that which they visited upon the people of other religions.

The Persians are of the sect of Ali; the Turks are sonnites, and Ottomans; the latter holding Othman in special reverence. The seat of the Mussulman sovereigns was removed by Ali from Mecca to Cufa, on the Euphrates. In 768 Almansor changed the seat of government from Cufa to Bagdad. Since that time the caliphs of that sect are styled caliphs of Bagdad. Next to the Caliphate of Bagdad, that of Cordova, in

Spain, was the most illustrious in Saracenic history. Almansor, the second caliph in the sect of Ali, made Bagdad the greatest and most splendid city in the world. He was a liberal partisan of learning and science, and was the first to introduce their cultivation among the Saracens. Haroun Al Raschid, fourth of the new dynasty, reigned from A. D. 781 to 805. He was the most illustrious of the caliphs of Bagdad. The splendor of his court was unexcelled, and he was renowned for the care with which he sought the ends of justice among his people, while protecting and encouraging learning. Although he was surnamed The Just, he ravaged the territories of the Eastern Empire with great cruelty. His statesmanship was not below his prowess as a warrior, and upon the revival of the Western Empire he sought an alliance with Charlemagne. Among the presents sent by Haroun Al Raschid to Charlemagne, was the first clock that had ever been seen in Europe. His name is familiar to the world as the hero of the Arabian Nights' Entertainment.

Almamon, the son and successor of Haroun Al Raschid, added greatly to the glory of Bagdad, and enriched the learning of his splendid court by the scholars of all nationalities which he made welcome at his court. His mathematicians believed the world to be round, and they made calculations first in the plains of Sinaar, and then in those of Cufa, in both of which they estimated the circumference of the earth to be twenty-four thousand miles.

In the year 823 the Saracens conquered the Island

of Crete, and for more than a century made it a market-place for the sale of captives taken in their wars. Its modern name, Candia, is derived from *Chandak*, the name of their principal fortress in the island. The Saracens of Africa in 827 attacked Sicily. The western part of the island was overrun and the splendid harbor of Palermo, was for nearly a century and a half made the rendezvous for their piratical squadrons. The entire island was then under Moslem rule, and the Greek language and literature gave place to that of the Islam. The piratical squadrons issuing from the ports of Sicily, ravaged the coast of Italy, pillaged one hundred and fifty towns, and the victorious Arabians fought their way even to the walls of Rome. Pope Leo IV. secured an alliance of the Italian maritime states, and in 849 an allied fleet was sent against the Saracens off the port of Ostia. The allied fleet was defeated, but immediately after this a violent tempest destroyed the Arabian galleys. However, the Saracens were able to establish themselves in Southern Italy, and if the caliphites of the Eastern and Western Mohammedans had been united, Rome would have fallen and the history of the world greatly changed.

The power of the caliphs began to be weakened by dissensions and quarrels, which compelled them to devote more of their energy to the task of upholding their authority than in following up their conquests. With the diminishing of their warlike enterprises other activity sprang up among them. Learning was not generally diffused among them, but their achievements

in science and literature were greater than was accomplished anywhere in Christendom.

In all Mohammedan cities from Samarcand to Cordova, libraries and colleges were established, and the Greek philosophies were translated into Arabic, many of the original works being afterward lost, were preserved only through the version of the Arabians. They possessed the writings of Aristotle, Plato, Euclid, Apollonius, Ptolemy, Hippocrates and Galen. They excelled in mathematics and astronomy from the time of Abbassides to that of Tamarlane. The Arabians made the greatest advance of any ancient people in medicine. In the city of Bagdad alone eight hundred and sixty physicians were licensed and carried on a lucrative practice. Their skill was such that in Spain the life of the Catholic Princess was entrusted to the skill of the Saracens, and the School of Salerno was famous over all Europe. The science of chemistry originated with the Saracens, and they first named and used alembic for the purposes of distillation. They set the world to searching for the elixir of immortal life, and for the means of transmuting metals. During the tenth century the Caliphate of Cordova reached its greatest strength, while the Eastern caliphate was becoming more weak and powerless, the Caliph of Bagdad becoming reduced to the position of a petty prince. In A. D. 1055 he asked aid of Togrul Beg, Sultan of the Turks, against the encroachments of neighboring tribes, and the tyranny of his own troops. The Sultan came to his relief and the Caliph rewarded him by transferring to him all the temporal power

that had formerly belonged to the caliphats. This made the Turkish Sultan master of Western Asia, and acknowledged leader of Islam.

Alparslan, nephew and successor of Togrul Beg, defeated and took prisoner the Roman Emperor, Romanus, in 1071, thus extending his dominions to the Hellespont. His son, Malekshah, came to the throne in 1072. He was a bold and energetic leader, and without doubt the greatest prince of his age. He extended his empire over India to the borders of China. At his death there were a series of civil wars, and his extensive empire was divided into four parts.

With regard to results, the most important conquest of the Turks was that of Jerusalem. In the thirteenth century a Scythian adventurer, named Zinghis Kahn, at the head of a vast horde of Moguls and Tartars, came from Eastern Asia and overran all the country to the borders of the Persian Gulf, establishing the great Mogul Empire. He died in 1227, and his grandson, Kublai Khan, completed the conquest of the Chinese Empire, adding all the Southern province to his dominion and threatening to overwhelm the West. This great Mogul Emperor entertained Marco Polo, the renowned Venetian traveler, at his court, and he received an embassy from the Pope, with which he agreed to allow Christian missionaries to settle in China.

Octia, the son of Zinghis Khan, selected an army of seven hundred and fifty thousand men with the purpose of overrunning Europe. They devastated the country from Livonia to the Black Sea, Moscow and

Kiev being destroyed in his course. The Moguls then passed through Poland to the borders of Germany, where they were met by the followers of the king of Poland, the Duke of Silesia, and the Grand Master of the Teutonic Knights. A final battle was fought at Liegnitz, in which the Moguls were victorious. Their losses compelled them, however, to abandon Germany and turn southward into Hungary A. D. 1241, where King Bela IV. was defeated and the whole country north of the Danube devastated.

Baton then almost depopulated the adjacent territory of Servia, Bosnia and Bulgaria, marching back to the Volga on the death of Oitai, A. D. 1245. At this time Kublai Kahn was sovereign over the most extensive empire ever known. It embraced nearly the whole continent of Asia and stretched through Europe to the Baltic Sea. After his death this vast empire was divided among his lieutenants, and in the fourteenth century there arose in the ruins a power almost as formidable and ferocious—that of the Ottoman Turks.

THE LYDIANS.

Among the various Aryan nations that inhabited Asia Minor, Lydia, at first called Maconia, ultimately became the most famous and powerful. The first inhabitants of this territory to appear in the annals of history migrated from the East, the migrating tribes being all nearly equal in power. As Asia Minor is divided into natural sections by mountain ranges, it was not favorable to the consolidation of tribes into a powerful kingdom. Herodotus tells us that in his time Asia Minor was divided up among thirty nations. The Phrygians were doubtless the first Aryan immigrants. They came from the mountains of Armenia, bringing with them traditions of the deluge, quite similar to the scriptural narrative. Before the time of Homer the Phrygians had many well built towns, and pursued a flourishing commerce. Their monarchy was organized B. C. 750, if not earlier, and their capital was at Gordium, on the Sangarius river. The kings, most noted in the fabulous portion of Lydian history, were Gordias and Midas. As Lydia grew powerful Phrygia declined and became subject to the Lydians B. C. 560.

In the southeastern part of Asia Minor there was a rich and fertile country, known as Cilicia, which was devoted entirely to agriculture. It was an independent territory until subdued by the Assyrian king, Sargon, about B. C. 711. Ten years later, because of a revolt, it was ravaged by Sennacherib, who founded in B. C.

685, the city of Tarsus. It successfully maintained its independence against all the efforts of the Lydians, but was overcome by the Persians during the reign of Cambyses, the son of Cyrus.

Lydia was situated on the east coast of the peninsula. Sardis was its capital, and its principal cities were Magnesia, at the foot of Mt. Sipylus, Thayatara, and Philadelphia. Ephesus, on the coast, was chief of the Greek cities.

The origin of Lydian riches came from the rich supply of gold which was found in the sands of the Pactolus, a tributary of the Hermus river. Gold was also found in considerable quantities on the slopes of Mt. Tmolus, and was washed from the sands in the streets of Sardis, the capital, which was situated at the foot of that mountain.

The Lydians were people of culture as well as of wealth, and they were the first to have coined money. At a very early period Lydia was organized as a monarchy, and until the seventh century B. C. was governed by a dynasty called the Heraclidæ. Herodotus says that the Lydian traditions represent Ninus and Belus, the founders of Ninevah and Babylon, as being natives of Lydia. It was the Lydian general, Ascalus, who, pushing his conquests to the southern extremity of Syria, founded the famous city of Ascalon in the land of the Philistines.

All the internal difficulties of the Lydians appear to have risen from the rivalry of the two royal houses of Heraclidæ and Mermnadæ. The Heraclidæ at first victorious, were subsequently overthrown by the

Mermnadæ, and their chief, Gyges, mounted the Lydian throne B. C. 700. Under him the Greeks of the Asiatic coast were reduced to submission, and such immense revenues flowed into the royal treasury that Lydia became proverbial for its vast riches. Toward the close of the reign of Gyges, about B. C. 662, a Celtic people from beyond the Caucasus, named Cimmerians, marched over the mountains, slew King Gyges in battle, and sacked Sardis, the capital of Lydia. About B. C. 617, Alyattes, a great grandson of Gyges, came to the throne and expelled the Cimmerians from Asia Minor. It was through this event that the lesser nations of Asia Minor acknowledged the supremacy of Lydia. About B. C. 615 Lydia became involved in war with Media and Babylonia while attempting to resist the encroachments of Media towards the west. Through the mediation of the Babylonian king, five years later, Lydia and Media became friends, and the son of Cyaxeres married the Princess of Lydia. Having in this way secured strong allies in the East, Alyattes pressed forward his conquest over the Asiatic Greeks. Smyrna was soon captured, and his complete authority established. Alyattes died B. C. 568, and was succeeded to the throne by his son, the famous Cræsus.

Herodotus tells us that the Lydians were the first to engage in the business of shop-keeping. They were skillful musicians, being the inventors of the flute and cithara, and they were a brave and manly people. Most of their fighting was done on horseback, and Nicolas of Damascus says that they could muster

thirty thousand cavalry even in the time of the Heraclidæ dynasty. In their six years war with Media, the Lydians successfully defended themselves against the Eastern hordes that were sent against them; but, as Herodotus tells us, peace was brought about by an eclipse of the sun in the midst of one of their most desperate battles. The obscuration of the sun excited such superstitious fears on both sides that negotiations for peace were at once begun, which ended in securing the closest friendship between the two nations. Under Cræsus, Lydia reached the highest pinnacle of her glory and prosperity, but at this time the Persians were rapidly growing into that power which made them master of all the known world outside of Europe. During the latter part of the reign of Alyattes, Cræsus was associated with his father in the government of Lydia. Some time during this period the court of Lydia was visited by Solon of Athens, one of the Seven Wise Men of Greece. The distinguished guest was entertained with great hospitality in the palace, but the sage paid so little heed to the magnificence of the court that the Crown Prince was greatly annoyed. Solon was taken to the royal treasury, that he might be awed by the incalculable stores therein, but he looked with less interest upon the great heaps of gold than upon the art displayed in the structure of the building. Cræsus having exhausted his resources to draw a compliment from the great Grecian lawgiver, then asked him to name the happiest man he had met in all his travels. Considering the almost limitless resources and power in the hands of Cræsus, that prince

expected himself to be named by Solon as the happiest man. However, Solon replied: "The happiest man I have ever known was one Tellus, an Athenian, a very honest and good man, who lived all his days without indigence, saw his country in a flourishing condition, had children that were universally esteemed, and enjoyed the satisfaction of seeing his children's children likewise brought up in honorable ways. He at last died gloriously on the field of victory fighting for his country, and was rewarded by a public funeral by the city."

Astonished at this unexpected reply, Cræsus asked Solon whom he regarded as the next happiest man. The philosopher then named two brothers of Argos, who had won the admiration of their countrymen by their devotion to their mother. These brothers were rewarded by the gods with a pleasant and painless death. Then, in still greater astonishment, Cræsus said, "Man of Athens, think you so meanly of my prosperity as to rank me below private persons of low conditions?" Solon did not wish either to flatter or disappoint the famous prince, so he said, "King of Lydia, the Greeks have no taste for the splendors of royalty; moreover, the vicissitudes of life suffer us not to be elated by any present good fortune or to admire that felicity which is liable to change. He, therefore, upon whom Heaven smiles to the last, in our estimation, is the happy man." The Athenian sage then took his departure, but it is not recorded that the rebuke made Cræsus a wiser or better man.

The Court of Lydia is said also to have been visited

by Aesop, the celebrated fabulist. The ancient chronicler of this visit says that, in a conversation between Aesop and Solon, referring to the incident just related, Aesop said to Solon: "You see that we must either not come near kings, or say whatever is agreeable to them." To which the philosopher replied: "We should either say what is useful or say nothing at all." Cræsus soon came to understand, through the vicissitudes of fortune, the wise words of Solon.

The Lydian monarch had two sons. One of them was dumb, but the other, named Atys, was endowed with superior accomplishments. Both of them came to unhappy ends, Atys, heir to the throne, being accidentally killed in a boar hunt near Olympus, in Mysia. Cræsus mourned two years for the death of his son, when the encroachments of Cyrus the Great, brought forth all his energies to preserve his throne. He entered into an alliance with Egypt, Babylon and Sparta, but it only stayed for a time his inevitable fall. The Persians soon appeared at the borders of his kingdom and a battle was fought at Cappadocia, after which Cræsus retreated toward Sardis. Cyrus pursued him, and a great battle, disastrous to Lydia, was fought at Thymbra, in which Cyrus had one hundred and ninety-six thousand men against a Lydian army of four hundred thousand. After this defeat, the mercenaries employed by Cræsus deserted him and returned to their homes. Cræsus now withdrew to Sardis, where the Persians destroyed the Lydian army and captured the king. According to the barbarous customs of those times, Cyrus condemned the unhappy king to be

burned alive. As fire was about to be applied to the funeral pile, Cræsus exclaimed bitterly, "O Solon! Solon!" Cyrus being present asked what deity it was upon whom the Lydian king was calling. The ceremony of burning the conquered king was stopped in order that Cræsus might explain to Cyrus. The Persian king was so greatly affected by the wisdom contained in the story that he ordered the miserable captive to be set at liberty.

Xenophon relates that Cyrus ever after treated Cræsus as a friend, taking him as a companion through many of his most important campaigns. Lydia became a province of the great Medo-Persian Empire, and never reappeared in history as an independent nation.

THE ASSYRIANS.

The upper portion of the Mesopotamian valley was the home of the Assyrians. Mount Masius was on the northern boundary and the Zagros mountains upon the east. The Euphrates marked its western boundary and Chaldæa was on the South. The Tigris flowed through the center, dividing it into what may be termed Eastern and Western Assyria. Its area was about seventy-five thousand miles. Eastern Assyria was the most densely populated part of the kingdom. Three of the four great cities were located there, and Nineveh lay opposite the modern Mosul. Directly south of Nineveh, twenty miles, was Calah. Forty miles below this was Asshur, on the right bank of the Tigris. The whole region was one of great fertility, although it did not possess such advantages as Chaldæa, its southern neighbor. Edible vegetables were largely cultivated in Assyria, and many of them, so largely used in modern times, were indigenous to that country. Iron, copper and lead existed in great abundance in the Tiyari mountains, not far from Nineveh, while other important metals were to be found in the Khurdish mountains.

Like most of the ancient nations, the Assyrians were a deeply religious people. They were likewise fierce and treacherous, delighting in the dangers of the chase and in war. The Assyrian soldiers were greatly feared in ancient times, but that they were less cruel than

other nations may be inferred from the fact that they took so many male prisoners as captives in war.

In their achievements they deserve to be ranked among the foremost in Asia.

Some time after the conquests of Nimrod there was an emigration of the Semitic people from the lower country to the north. Whether this was a voluntary act or an enforced colonization cannot be determined. The Assyrian sprang from the tribe of Asshur, and it is certain that these people were, for a long period of time, governed by rulers sent from the Chaldæan kings, but at last we find them with an independent government of their own, having the seat of empire at the city of Asshur. The date of this independence from Chaldæa is uncertain, but there is evidence that the early Assyrian kings were related to the Chaldæan sovereigns by marriage. For an indefinite period the two nations existed together as close friends.

Assyria, during this period, was always involved in the domestic troubles of the Chaldæan crown, and one of the Assyrian kings, Asshur-up-allit, caused the crown of Chaldæa to be placed upon the head of the rightful heir, who was his relative.

One of the kings of this period, about B. C. 1320, named Shalmaneser I, conducted successfully wars in the Niphates mountains, and he founded Calah, now known as Nimrud, on the east bank of the Tigris. From this it is clear that Assyria had widened its borders to the far north, and was entering upon its great career of conquest and prosperity. However, its arts were exceedingly rude and its civilization just

begun. The cities were all built in the quadrangular form, the temples were made in pyramidal towers, and the royal palaces were set upon lofty artificial mounds.

The original of the Greek Ninus was probably Tiglath-Nin I, the son of Shalmaneser. This monarch overthrew Babylon about B. C. 1300, and Chaldæa was subject to the Assyrian kingdom for at least a century.

About B. C. 1150 Asshur-Ris-ilum came upon the historical stage and engaged extensively in foreign wars, which prepared the way for the conquests of his son, Tiglath-Pileser I. Babylonia was invaded by him, and he concluded a successful war against Nebuchadnezzar. Some writers believe that he is the monarch mentioned in the Book of Judges as Chushanris-Athaim, king of Mesopotamia. Tiglath-Pileser I succeeded his father to the throne about B. C. 1130. He subdued the hostile tribes on the east and conquered Northern Syria. Babylon came under his control, and he caused great internal improvements to be made, among which was a wise system of irrigation that greatly increased the productiveness of the soil. He introduced the use of many foreign vegetables and brought many varieties of cattle into Assyria. He made his kingdom powerful and compact, centralized the resources of natural power, and caused his country to stand forth as the most prominent in Asia.

At a very early period the Assyrians made use of letters, and carefully kept a record of their history. These records were engraved on stone or stamped in bricks. If papyrus was used by them at that time, as

it was in Egypt, no effort was made to preserve the manuscript, since none has ever been found in the mounds opened by modern explorers. They were skillful glass-blowers and designers, far surpassing in this and kindred industries all the nations of the East. They were less religious than the Egyptians and Greeks, bestowing most of their attention upon their kings rather than upon their gods. In proof of this, it may be noted that their religious structures were insignificant as compared with the royal residences.

The Assyrians delighted in the ornaments of dress. Men of rank wore long fringed robes, reaching to their feet and confined at the waist by a closely fitting belt or girdle. The sleeves were short and barely covered their shoulder. The women of the better class dressed in long fringed gowns, more sweeping than those of the men. The sleeves were long, and they usually wore a short cloak over their shoulders. Their hair was arranged in short, crisp curls, while the head was encircled with a fillet.

The religion of the Assyrians resembled that of the early Chaldæans, their principal divinity being the great god, Asshur. Sacrifices of animals and birds were made to idols of stone and clay. Their religion was of a sensuous nature, but their ceremonies were imposing.

After the reign of Asshur-Bil-Kala until the middle of the 10th century B. C., there is little in Assyrian history of any interest. The uncertain period closed about the year B. C. 889, when Tiglathi-Nin II ascend-

ed the throne. In B. C. 883, his son, the great and powerful Asshur-Lzir-Pal, came to the throne. The career of Assyrian conquest then began. His triumphant armies ranged from the Zagros region into Armenia, Western Mesopotamia and Babylonia. In the short period of six years the country sprang from obscurity into greatness. During that time the king had conducted ten successful campaigns. The ninth of these campaigns is most interesting to the student of history. It was then that the Assyrian army marched directly across the Euphrates to Patena, the region about Antioch, and passed north of Lebanon to the Mediterranean. Laden with spoils he returned to his own country, and the rapid advance of Assyria in wealth and art was now in progress. Magnificent buildings were erected and every evidence of luxury displayed, literature was cultivated, and the records of each reign carefully cut in stone or impressed on cylinders of baked clay. Bactrian camels and elephants were imported, and the seat of government transferred to Calah.

Shalmaneser II. succeeded his father to the throne B. C. 858, and reigned thirty-five years. He conducted twenty-three campaigns during the first twenty-seven years of his reign, overrunning nearly the whole of Asia from the borders of Persia to the Mediterranean Sea. This powerful king died B. C. 823, and was succeeded by his son Shamas-Vul II., who reigned thirteen years. During this time Assyria was the greatest power in Asia. The dominion of Assyria extended west to the kingdom of Judah and north to Armenia.

His son, Vul-Lush III. succeeded him B. C. 810. This king in twenty-six campaigns established his supremacy over Babylonia, and the boundaries of the empire now included the whole territory between the Persian Gulf and the Mediterranean. His wife was heiress of Babylonia.

At this time the Greeks and Romans came in contact with the Assyrians, and in their writings preserve a legendary story of the Queen of the Assyrians, which made her known as one of the greatest, as well as the most infamous personages in history. Her name was Sammuramit, but through the Greeks and Romans she was made famous as Semiramis. She was believed to be the wife of Ninus, the mythical founder of Nineveh, but it is now generally conceded that the acts attributed to her were fabulous and that she was at most simply joint ruler with Val-Lush III., her husband, and that she assisted, through her wit and beauty, to make his reign illustrious. However, according to the story of the early historians, Ninus and Semiramis were the hero and heroine of old Assyrian and Babylonian chronicles. So great was the uncertainty of facts recorded of them by the Greeks and Romans that the different historians and chronologists were no less than a thousand years apart with regard to the time when they flourished. Ninus was represented as a great and powerful sovereign, and is said to have made Nineveh the greatest and most powerful city in Asia. After having made extensive conquests he espoused Semiramis, who succeeded him on the throne as Queen of the Assyrians. She is described

by her historians as not only surpassing all her sex in wit and beauty, but also in possessing the most extraordinary talents for government and war. On coming to the throne, she sought to enlarge and make more powerful the city of Babylon. Other parts of her empire, however, received a proportionate share of her attention and she left many magnificent monuments and noble structures reared for the convenience and ornament of her cities. She improved the roads through her empire by cutting through mountains and filling up valleys, and she brought water through aqueducts to such places as needed it. Diodorus states that in his time, just before the coming of Christ, there were many monuments still to be seen with her name and deeds inscribed upon them.

Her armies made vast conquests, and she often accompanied the expeditions. In one of these she invaded India with a vast army collected from all parts of her empire. When the Indian king heard of her invasion, he sent ambassadors to ask her by what right she had come into his territory, adding that her boldness would soon meet with deserved punishment. "Tell your master, answered the Queen, that in a short time I, myself, will come to let him know who I am." At the river Indus she was met by the Indian army, and although her army was victorious, she lost about one thousand boats and more than one hundred thousand of her troops were taken prisoners. Semiramis left a body of sixty thousand men to protect a bridge of boats, which she had built over the river, and prepared to advance. The Indian monarch feigned great

fear, and his army fled at her approach, but when the Assyrians were far enough advanced into his dominions he attacked her on all sides with a great multitude of men and elephants. The engagement was disastrous to Semiramis, and her troops were thrown into disorder. In attempting to recross the river a panic prevailed among her troops and nearly half of them perished. When the survivors were safely across the Queen ordered the bridge destroyed, and the army proceeded to the city of Bactra, where prisoners were exchanged, and the unhappy expedition abandoned. This queen, so celebrated in song and story, is said to have reigned forty-two years, and died at the age of sixty-two.

Vul-Lush III. died in the year B. C. 781, and for the half century following his reign little is known of the history of Assyria. It was unquestionably a period of weakness and decay.

About this time there appeared at Nineveh a stranger, who walked through the streets uttering in a strange tongue the startling words, "Yet forty days and Nineveh shall be overthrown." This cry, coming from the Prophet Jonah, at a time when Assyria was enervated by luxury, and was threatened by foreign and domestic foes, caused the people to be seized with great consternation and alarm. The frightened servants of the king ran to him with the story of the strange man and his prophecy. The monarch, overwhelmed with fear, left his throne, threw aside his robe, and covered himself with sackcloth and ashes. He framed an edict for a great fast, in the hope of

turning aside the calamity. According to Scripture, he "caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water; but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." The great city turned from the revelry and feasting to lamentation and mourning; vices were abandoned, and the people humbled themselves into the dust. The inhabitants believed that a great calamity was thus averted, as the city was not overthrown until more than a century later.

With the accession of Tiglath-Pileser II, B. C. 745, began the supremacy of the Lower Assyrian Empire. It appears that he was a usurper, and of humble origin, but through his vigor and power, he regained all that his predecessors had lost, once more making Assyria the master of Asia from the Persian Gulf to the Mediterranean. He overran the northern territory of Israel, and carried the inhabitants of the territory west of Jordan into captivity. Soon after Judah was made tributary to him. He was succeeded B. C. 727 by Shalmaneser IV. At this time Hoshea, King of Israel, revolted, but was soon subjugated. A few years later Hoshea again revolted and allied himself with Egypt, which was then under the rule of the Ethiopian king, Sabaco.

Shalmaneser invaded Palestine and divided his forces so that he could attack at the same time Phoen-

icia and Israel. He laid siege to both Tyre and Samaria. At the end of two years he took Samaria, but his attack upon Tyre was unsuccessful, his fleet being destroyed by the Tyrians. During his absence on this expedition Sargon raised a rebellion in Assyria and seized the throne, thus bringing Shalmaneser's reign to an end, B. C. 721. Sargon proved himself to be one of the greatest of Assyrian monarchs. He crushed out all opposition in his own country and overthrew all the revolting tribes that had been subject to Assyrian dominion. He destroyed the city of Samaria, depopulated the country, and transported the Israelites to Media. Egypt was then the only great power remaining unsubdued by Assyria. Sargon at once began war, and the two armies met at Raphia, south of Gaza. Although the Egyptians were aided by the Philistians, they were decisively defeated, and Sargon thus became master of Philistia and the Delta. The Egyptian king was confined to Upper Egypt, and not long afterward became tributary to Sargon. Even the Ethiopian king of Meroe sent in his submission to the conqueror.

Sargon then made himself master of Babylonia and Chaldæa. He then subjugated the Northern tribes and overran a part of Susiania.

With the submission of Cypress, B. C. 709, Sargon became master of the ancient world.

Four years later Sargon died, and Sennacherib, his son, the most famous of all the Assyrian monarchs, came to the throne. At his accession Babylon and several other of the tributary provinces revolted, but

the army of Sennacherib soon compelled complete submission.

At the opening of the seventh century, B. C., there occurred to the army of Sennacherib one of the most remarkable disasters recorded in the chronicles of ancient times. Hezekiah, King of Judah, undaunted by the severe defeat inflicted upon him because of the revolt at the beginning of Sennacherib's reign, entered into an alliance with Egypt, and threw off the yoke of Assyria. Sennacherib at once marched from Nineveh into Palestine with a powerful army, resolved to stamp out the recurring influences of rebellion. Knowing that Judah was the principal foe, he marched to the frontier, intending to punish the Egyptians before passing on to Judah. The principal fortresses at the extreme edge of Palestine were taken and demolished. Finding that Hezekiah was still defiant, he sent a detachment under Rabshakeh to demand the surrender of Jerusalem. He accompanied his demand with a message grossly insulting the God of Israel. Hezekiah refused the demand of the Assyrians, and they returned to Sennacherib. The Assyrian king then sent another demand to Hezekiah, accompanying it with a letter in which he said that the God in whom the King of Judah trusted was not able to deliver him from the wrath of the Assyrians. According to the Scripture story, Hezekiah took the letter into the temple, spread it out before the Lord, and implored Divine help against Sennacherib. At this the prophet Isaiah was commanded to declare to Hezekiah that Jerusalem should not be molested, and that the Assy-

ians would at once return to their own country. On receiving the defiant answer to his second letter Sennacherib marched toward Pelusium, on the Egyptian frontier, to meet the Egyptian army under Sethos. On the night following the prayer of Hezekiah the Angel of Death is said to have passed over the camp of the Assyrians, and that one hundred and eighty-five thousand men died in their sleep. Horrified at this dreadful calamity, Sennacherib abandoned his camp and began a hurried retreat to Nineveh. The triumphant campaign in the East was abandoned, and during the rest of this reign the Assyrians did not again molest Palestine.

Numerous campaigns were conducted by Sennacherib into other rebellious provinces, the greatest of which was against Susiania. Sennacherib invaded that country, destroyed thirty-four large cities, and captured Vadaca, the second city of the kingdom. He returned to Nineveh loaded with spoils and spent most of the rest of his reign in subduing insurrections nearer at home.

About B. C. 683, he conducted an expedition against Cilicia, in which the Assyrians encountered the Greeks for the first time, and defeated them. This victory was signalized by the erection of a new city, modeled after Babylon, to which he gave the name Tarsus. Subsequently it became noted as the birthplace of the apostle Paul.

Sennacherib was a great builder and a patron of the useful arts and industries. His reign was brought to a close B. C. 681 by his death at the hands of his two

elder sons, who were in turn overthrown by Essarhaddon, his youngest son.

This king was as warlike as his predecessors, but not so wise and successful. However, one of his campaigns is specially noteworthy. This was an expedition into Arabia. He crossed the desert with a large army, plundered many towns and returned with considerable booty safely to his own country. Essarhaddon has the distinction of being the only monarch who ever ventured to conduct in person an expedition into Arabia, it having been penetrated by a foreign force only three times in the history of the world.

The most important event of his reign was the complete conquest of Egypt, B. C. 670. He captured Memphis, and proceeding south took Thebes. He divided Egypt into twenty petty states, over each of which he placed a king, but they were made subordinate, to a certain extent, to the prince, who reigned at Memphis. This prince was Nechoh, father of Psammetichus, and a native Egyptian. It was during this reign that occurred the revolt of Manasseh, King of Judah. The Jewish king was captured and taken in chains to Babylon, but was afterwards released and restored to his throne as a vassal.

About B. C. 667 Essarhaddon died, and was succeeded by his son, Asshur-Bani-Pal. This king was devoted to the arts and to music. He established a royal library at Nineveh, and is esteemed as one of Assyria's greatest kings. During his reign Assyrian supremacy was reasserted over the territory of its former conquests. In the old age of Asshur-Bani-Pal,

Cyaxares, the Median king, invaded Assyria, and closely invested Nineveh. His siege would doubtless have been successful, but he was compelled to return to his own country in great haste because of an invasion of Media by the Scythian hordes of Northern Asia. This wild and barbarous people came from the Caucasus and overran Media. They then spread westward over Asia toward the Mediterranean. Assyria, weakened by the revolt of Egypt, under Psammetichus, was quickly overrun by the Scythians, who passed over into Syria, where they were checked by Psammetichus, then laying siege to Ashdod in Palestine. He bribed this wild overflow of barbarians to turn aside and spare Egypt. They disappeared into other countries, in which they are supposed to have been absorbed by taking service as soldiers in the armies of the kingdoms which they entered. It is supposed that Asshur-Bani-Pal died during this invasion, about B. C. 626.

The vast numbers of the Scythians made resistance hopeless, and Assyria fell prostrate under their ravages. Most of the old Assyrian cities were taken, the treasures carried away, and the palaces destroyed. The barbarians pursued a policy of extermination; and, as Rawlinson says, "Assyria, when the Scythians quitted her, was but the shadow of her former self; weak and exhausted, she seemed to invite a permanent conqueror. If her limits had not much shrunk, if the provinces still acknowledged her authority, it was from habit rather than from fear, or because they, too, had suffered greatly from the Northern barbarians."

To complete the fall of Assyria, the Medes and Susianians formed an alliance and invaded the country from the east and south. The son of Asshur-Bani-Pal, known to the Greeks as Saracus, in order to meet this double force, divided his army into two parts. He led in person the division that was to attack the Medes, and sent Nabopolassar, his ablest general, with the other division, to drive back the Susianians. Seeing his opportunity, Nabopolassar deserted the Assyrian cause and came to terms with his enemy. By this means he secured the throne of Babylon for himself and received the daughter of Cyaxares as a bride for his oldest son, Nebuchadnezzar. He then united his forces with Cyazares, and both armies marched on to Nineveh. Saracus, seeing the city about to be captured, burned himself in his palace, and Nineveh was taken. The conquerors divided Assyria between them, B. C. 625.

The independent kingdom of Assyria had lasted about one thousand years, and then fell, not from inherent weakness, or the luxurious decay that had overthrown other countries, but through the invasion of a strong nation at a time when the country had been devastated by an irresistible horde of Northern barbarians.

THE BABYLONIANS.

The territorial area of Babylonia was almost identical with the ancient kingdom of Chaldæa, and it contained about 27,000 square miles. East of the Tigris lay Cissia or Susiania, known to the Jews as Elam. Media and Assyria were north, and the great Arabian desert south.

After the absorption of Chaldæa into the Assyrian monarchy by Tiglathi-Nin I., B. C. 1300, many attempts were made by the Chaldæans to restore their monarch, but in vain. Nabonassar made the first successful revolt, B. C. 747, and established the independent monarchy of Babylonia. In order to blot out the record of his country's slavery, he destroyed all the chronicles of the Assyrian viceroys. One of his successors, Merodach-Baladan, B. C. 713, was on such terms of intimacy with the Jews that he sent an embassy to Hezekiah, King of Judah, congratulating him on recovering from a dangerous illness.

Babylon was conquered, B. C. 709, by Sargon, who once more reduced it to an Assyrian province. The defeated king escaped from captivity at the end of a year and regained his throne, but six months later was overthrown by Sennacherib. After several unsuccessful revolts Essar-haddon so completely subjugated the Babylonians that he made himself king of Babylon and erected there a palace, which he made the seat of his court alternately with that at Nineveh.

Saracus, the last Assyrian king, in the year B. C. 625, placed Nabopolassar in command of the Babylonian province, with orders to turn back the invading Susianians, but the people at Babylon were already rising in rebellion when Nabopolassar reached the city, and he took advantage of the popular movement to ruin his master and advance his own interests. Accordingly, he made an alliance with Cyaxares, who was invading Assyria from Media, and arranged a marriage between his son Nebuchadnezzar and the daughter of Cyaxares, which secured to Nabopolassar the crown of Babylonia. With the kings of Baylon and Media thus united in interest, Babylon became the head of a powerful empire.

The first exertions of Nabopolassar was for the consolidation of his government and the prosperity of his people. Between the years B. C. 615 and B. C. 610, Lydia and Media were at war. Most of this time the Assyrians assisted the Medians. It was at a battle in this war when the eclipse of the sun took place which so frightened the Medians, Babylonians and Lydians, that a peace was brought about which gave an uninterrupted tranquillity to Western Asia for half a century.

In B. C. 608, the dominions of Babylon were invaded by the Egyptians under Nechoh, who had succeeded to the vigorous policy and strong resources of his father, Psammetichus. The Egyptian army overran all the country between Egypt and the Euphrates. Josiah, King of Judah, was defeated by Megiddo—Jerusalem was taken, and Jehoiakim was placed upon the throne

of Judah. For three years Nechoh was left to enjoy his conquest in peace. However, in B. C. 605, Nabopolassar assembled a great army and placed it under the command of his son, Nebuchadnezzar. The Egyptian army was attacked near Carchemish, and defeated. Following up this victory, Nebuchadnezzar pursued the flying Egyptians to the border of Egypt and recovered all the lost territory. Jehoiakim, King of Judah, was allowed to remain on his throne by offering abject submission.

Nebuchadnezzar intended to take his victorious army on to Egypt, but upon reaching the frontier he received news of the death of his father. Making peace with Nechoh, Nebuchadnezzar returned to Babylon and mounted the throne, B. C. 604. The following four years were spent in improving Babylon, pacifying the rebellious provinces, and in consolidating his dominions. Egypt, anxious to injure the power of the Babylonian king, encouraged revolts in Phœnicia and Judah. In B. C. 598 Nebuchadnezzar led an allied Babylonian and Median army into Phœnicia and laid siege to Tyre. The rebellious Jehoiakim, King of Judah, was deposed, and put to death. Jehoiachim was then made King of Judah, but was soon deposed and replaced by Zedekiah. The Jews struggled heroically against their enemy, but were finally crushed by the capture of Jerusalem, the destruction of their temple and city, and the transportation of their entire nation into Babylonia. The Egyptian king had come to the assistance of the Jews and attempted to raise the siege of Jerusalem, but

Nebuchadnezzar was not able to turn his forces in punishment against the Egyptians until he captured Tyre, B. C. 585, after a siege of 13 years. The task of punishing the Egyptians for their assistance to the Jews was begun by Nebuchadnezzar in B. C. 581. The war seems not to have been prosecuted with much vigor in this campaign, but eleven years later the Babylonians invaded Egypt, conquered it, and placed a new king, named Amasis, on the throne as a vassal.

The most illustrious period of Babylonian history was during the reign of Nebuchadnezzar, who was a man of great political wisdom and determination of character. His country, during his reign, was covered with useful works, and he made Babylon the most magnificent city in Asia. His queen, Amyitis, was a native of Media, and to gratify her longing for the mountains of her native land, the celebrated hanging gardens of Babylon were built. These hanging gardens were numbered among the Seven Wonders of the World. A series of terraces were built on arches rising above the walls of the city. Earth was laid on this structure, in which were planted trees, shrubbery and flowering plants. Hydraulic engines were constructed to raise water to the top for the nourishment of the plants and to make fountains and cascades. A wall of baked bricks 33 ft. high and 85 ft. thick surrounded this city, making a circuit of forty-one miles. Owing to the advantageous position of Babylon, half way between the Indus and the Mediterranean, it became the leading commercial city of the East. Merchants flocked to its markets from all

the known countries of the world. The wealth and prosperity of Babylon spread to the neighboring towns, and there was no part of the kingdom to which the personal influence of Nebuchadnezzar did not extend. This king was not only one of the most remarkable personages of ancient history, but he was also one of the most striking figures mentioned in the Scriptures, in which is to be seen the clearest view of his character. The Book of Daniel gives an especially strong description of the man and his court. When well advanced in years he gave up most of his time to the luxuries of his magnificent palaces and allowed the corruption that pressages the inevitable fall of a nation to creep into his country. It was at this time that he dreamed a remarkable dream which greatly disturbed him.

It was the vision of a tree that reached into heaven, bearing leaves and fruit for the blessing of all nations. Suddenly a watcher appeared and cried, "Hew it down and cut off its branches; nevertheless, leave the stump of its roots in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, but let his portion be with the beasts." All the soothsayers and astrologers within his dominions were called to the king and asked for an interpretation of the strange vision, but all failed to satisfy the distressed king, until Daniel, the Hebrew, came. Daniel declared that the monarch was himself the tree, which should be hewn down and his branches cut away. The prophet declared that the king should be smitten and driven

forth to live with wild beasts until his pride should be humbled. In fulfilment of this prophecy, Nebuchadnezzar was stricken with madness, imagining himself a beast, and went forth into the fields on all-fours. He slept in the open fields and lived on herbs for seven years, when his reason suddenly returned and he was allowed a brief interval of peace before his death.

The afflictions of this great king so preyed upon the mind of his son, Evil-Merodach, who succeeded to the throne B. C. 557, that he resolved to be more lenient to the Hebrews, who were then captives in Babylon. Jehoiachim had been in a Babylonian prison for thirty-five years. This aged Israelitish king was released and advanced to high honor in the councils of the Babylonian king. The conditions of other Jewish captives was then made more tolerable than that of their most favored fellow-exiles. Important measures were being taken for the benefit of the captive Jews when an insurrection broke out and Evil-Merodach was killed. The leader of the revolt was a son-in-law of Nebuchadnezzar. He was not only an enemy of the Jews, but despised the pacific reign of Evil-Merodach. Intrigue, conspiracy and treachery now held full sway in Babylon, and great events were about to take place. A message came from Sargos, the capital of Lydia, of the most urgent importance. That country, which had been for so long a time on terms of intimacy with Babylon, was now threatened by a conqueror from Persia. Nabonadius, then king of Babylon, decided that for the

safety of his own kingdom it was necessary to form an alliance with Lydia to stop the advance of Cyrus. In order to provide against an invasion of the Persians, which Nabonadius foresaw to be inevitable, an array of important walls and barricades were erected about Babylon, indicating that the king did not believe his army able to meet the Persians in open battle. Cræsus, king of Lydia, was overthrown, and in a few years Babylon found the Persian army at its walls.

Fourteen years had elapsed since the alliance with the Lydians had been made as the actual invasion of Babylonia did not begin until B. C. 539. Midway between Ecbatana and Babylon the march of the Persian army was interrupted by an incident characteristic of that age. One of the horses which drew the Chariot of the Sun was drowned in the river, Gyndes. This insult to the Persian Deity could not be passed by without adequate punishment. Therefore the Persian king ordered a halt and set his army to work destroying the river. Three hundred and sixty channels leading into the desert were excavated and the whole of the summer was employed in breaking up the course of the river. The following spring the army moved on to its task of overthrowing the Babylonian empire. No opposition was given until he came to Babylon, when he met the army of Nabonadius and defeated it. Part of the Babylonian army shut itself up within the city, but the king, with the remainder, withdrew into Borsippa, hoping to lead Cyrus away from Babylon.

During this time Belshazzar, son of the king, was in command of the forces within the city. So completely were the people given up to their luxuries and pleasures and so much confidence did they have in their protecting walls, that they gave little thought to the enemy without. Cyrus saw that he could make no breach in the walls, and he accomplished the overthrow of the city by strategy. Having been so successful in destroying the river Gyndes, he formed the purpose of diverting the course of the Euphrates. Immense canals were cut some distance from the city, and everything was ready for turning the course of the water, when Cyrus learned that a great annual feast was to be celebrated in the city. When the night of revelry, wild abandonment and licentious debauchery came, the Persians opened the sluices into their canals above the city and the water under the brazen gates of Babylon melted away. The invaders were ready, and when the water disappeared from the bed of the stream, they passed silently into the city. A monstrous massacre ensued. The drunken Babylonians could offer no resistance. Belshazzar and his thousand nobles were slain at their banquet and Babylon was fallen. Seeing that further resistance was useless, Nabonadius came from Borsippa and surrendered on honorable terms to Cyrus, who treated him and his army with great consideration. The Babylonian had now become part of the greater empire of Persia.

THE MEDES.

The Medes were of Aryan descent, differing but little in race, language and institutions from their Southern neighbors, the Persians. They were an important tribe in early times, as appears from the Book of Genesis, wherein they are mentioned under the name of Madai. Berosus says that they furnished a dynasty to Babylon previous to B. C. 2000. Media and Andromeda, two eponyms for the Medes, are mentioned in two Greek legends referring to a period before the age of Homer, at least B. C. 1000. The history of the Medes as a nation begins about B. C. 850 years. There is an authentic record that Sargon, an Assyrian, invaded Media, B. C. 710. An annual tribute was required of the Medes, consisting of a certain number of horses for the Assyrian stables. Sennacherib and his son, Essar-haddon, both exacted tribute from the Medians.

Sargon, of Assyria, established fortified posts in Media and settled many of his Israelite captives in Median cities. It was not until B. C. 632 that the rising power of the Medes exerted special influence in the history of nations. At that time Cyaxares conducted an expedition against Nineveh. Cyaxares has been generally regarded as the founder of the Median empire. When Cyaxares had reigned thirty-four years, the Medes came suddenly through the passes of the Zagros mountains and overran the sur-

rounding plains of Assyria. The Assyrian king sent an army to repel the invaders, which was done with great slaughter, B. C. 634. This defeat taught the Median king a valuable lesson and no further attempt was made to invade Assyria until the Median army was adequately prepared and disciplined for the task. Cyaxares then renewed the war and defeated the Assyrian army sent against him by Asshur-Bani-Pal. He pursued the retreating troops to the walls of Nineveh, and the city was about to surrender to him, when he was recalled to his own country by the Scythian inundation, which swept over both Media and Assyria with terrible ruin and devastation. The Scyths attacked the army of Cyaxares as it returned from the siege of Nineveh, and notwithstanding the heroic struggle that followed, the great hosts of Scythians overwhelmed them and turned the Median army into a mass of fugitives flying for their lives. As the inundation of Scythians subsided, by the dispersion of large numbers over the Western country, the Medes invited the Scythian chiefs to a grand banquet, where these barbarians were made helplessly intoxicated and were then remorselessly massacred. The Medes flew to arms and attacked their Scythian oppressors with irresistible fury. It is not believed that the struggle that followed was of short duration, but the Scyths were finally expelled from Media. Many romantic legends are extant concerning this period and most of the history concerning it is known to be fabulous.

Having freed his country from its barbarous in-

vaders, Cyaxares devoted himself to the task of restoring his kingdom to prosperity and power. In a few years he found himself in a position to renew his designs upon Assyria, that country having been fatally weakened by the Scythian overflow. In preparation for a successful invasion of Assyria, he incited the Susianians and Chaldæans to throw off the Assyrian yoke and enter into an alliance with him. This was successful and it was agreed that the Susianians should invade Assyria from the South while the Median army entered from the East. Saracus, the Assyrian king, formed a plan to attack the Medes with an army led by himself, while Nebopolassar, his principal general, was to go to Babylon and drive back the Susianians. Nebopolassar betrayed his sovereign and sent an embassy to Cyaxares offering to become an ally of the Medes, provided he was, himself, elevated to the throne of Babylon and the daughter of Cyaxares, named Amyitis, was made the wife of his son, Nebuchadnezzar. This offer was accepted and the combined armies laid siege to Nineveh, which was taken and destroyed. Saracus perished in his palace on a funeral pile which he lighted with his own hand.

The conquerors divided the conquered territory between them, and out of the ashes of the Assyrian empire raised the two great kingdoms of Babylon and Media.

Herodotus states that Cyaxares continued his conquests until he had subdued to himself all Asia above the Halys river.

The Median empire advanced westward until Capadocia was absorbed, thus bringing the Medes into collision with Lydia. A confederacy was formed by Lydia to stop the advance of the Medes westward. Cyaxares secured the assistance of Nabopolassar of Babylon against the Lydians, and with a large allied army, invaded Asia Minor. The war that followed for six years was brought to an end by an eclipse of the sun, which so filled the contending armies with superstitious fear that they concluded a peace which bound the Lydians, Medians and Babylonians to a lasting friendship.

Cyaxares, having come to an advanced age, died in the height of his country's greatness. By his conquests and abilities he furnished his people the materials for a powerful empire, but his nation lacked the element of stability.

He was succeeded by his son, Astyages, who was less ambitious and able than his father. The reign of Astyages was long, but uneventful. He died childless and this circumstance probably had much to do with the final overthrow of Media, since it engendered petty disputes, which led to such animosity and intrigue that the national power was dissipated.

During the reign of Cyaxares, Magism became the court religion. Astyages encouraged this priestly caste, which in time became a source of great disturbance to the State. From the conflict of opposing religions, little is to be recorded of Median history until the appearance of the conquering Cyrus. During the reign of Astyages, this Persian prince

had been a resident at the Median court. He was skilled in the doctrines of Zoroaster and so despised the hollow mockeries of Magism. Therefore, in the licentious court of Astyages, he found abundant food for rebellious thoughts. His position there was that of a hostage and he was jealously watched and guarded. At last he applied to Astyages for leave to return to Persia, claiming that his father, the Persian king, being old and feeble, required the care of his son and heir. Permission was at first given, but while Cyrus was on the way home, he was overtaken and brought back by order of the king. That night, however, he made his captors drunk, and while they were in that condition, he escaped. A body of soldiers was sent to recapture him, but on swift horses, he had succeeded in reaching the borders of Persia, where the people rallied around him, and when the soldiers of Astyages arrived, they found themselves opposed by a force equal to their own. A sharp conflict ensued but Cyrus defeated his pursuers and escaped to his father's court. The Median king at once summoned his generals and ordered an invasion of Persia. Tradition says that a Median army was mustered numbering three thousand war chariots, two hundred thousand horsemen, and a million of infantry. Astyages, himself, led this host into Persia. Cyrus could get together, by the utmost exertions, only one hundred chariots of war, fifty thousand horsemen, and two hundred thousand infantry. With this comparatively small force he marched to the frontier of his dominions and awaited the Assyrian

advance. The battle that followed was a desperate hand to hand conflict lasting two days. The bravery of the Persians and the superior generalship of their leader were over-matched by the numbers of the Medians and the forces of Cyrus were thrown into head-long flight. During this battle Cambyses, father of Cyrus, was slain, and the young prince was recognized as king. Astyages marched on to the Persian capital. Cyrus rallied his forces together again and selected his own ground for battle. A two days' conflict followed, more terrific than the first. The Medes, through their overwhelming numbers, were able to close in on two sides of the Persian army. The Persians were thus driven to the summit of the hills, where their wives and children had been placed, as being more secure there than in the city. When the defeated Persians came pouring up the hillsides the terrified women and children began to scream and cry with such reproaches against the weakness of the soldiers that the Persians were aroused to a desperation of valor. They suddenly rallied and flung themselves with reckless courage upon the pursuing Medes. Before this unexpected onset sixty thousand Medes were killed. The Medes ceased their attack and prepared more carefully for a final blow. It was here that the martial genius of Cyrus shone forth in its brightest splendor. He quickly reorganized his men and fell so suddenly upon the unsuspecting Medes that the entire army was thrown into a panic and rout, in which the victorious Persians succeeded in almost destroying the entire Median army.

The Persian chiefs and generals gathered around Cyrus on the victorious battlefield; and, with warlike ardor and enthusiasm, proclaimed him not only king of Persia, but also king of Media.

Astyages escaped and fled to his capital, Ecbatana. Just before reaching the city he was captured by some pursuing Persians who took him to Cyrus. Astyages being childless there was no legitimate heir to the throne and the Medes readily accepted Cyrus as their king. Ecbatana surrendered in the year B. C. 558. Thus the Median empire came to an end.

THE PERSIANS.

When Cambyses came to the throne of Persia that nation consisted of twelve tribes inhabiting a single province. Cambyses, the father of Cyrus, belonged to the Pasargadæ, which was the most influential of the tribes. Asia at that time contained three great ruling powers: Babylon, Media and Lydia. Cræsus, king of Lydia, held dominion over all Asia west of the river Halys, now known as Kizil Irneak, excepting Lycia and Cilicia. Babylon was declining under the successors of Nebuchadnezzar and Lydia was enervated under the luxury and wealth of its court, while the twelve tribes of Persia were growing rapidly more vigorous and strong.

Cambyses was a Persian noble of the chief tribe, when he married Mandane, daughter of Astyages, king of Media. In this way was effected a union of the Persian and Median kingdoms, with himself as chief or king. Trouble arising with the powerful tribes of Armenia, Cyrus, son of Cambyses and Mandane, was placed at the head of an expedition for their suppression. His immediate and brilliant victories aroused the jealousy of the neighboring sovereigns. Fearing the great power which Cambyses had attained by the union of Media and Persia, a coalition was formed by the kings of Babylon, Egypt and Lydia. A fierce battle was fought between the Persians and the allied armies at Thymbra, a city

of Lydia, in which Cyrus at the head of the army completely overthrew his opponents. The way thus being opened to the brilliant young warrior, he soon made himself master of Sardis, the capital of Lydia, seizing the vast riches of Cræsus, whom he took prisoner, completely subjugating the kingdom and obliging the people to adopt the Persian customs and manners.

The warlike Cyrus continued in his conquests until he had reduced all Asia Minor. Then he carried the war into the Babylonian Empire and defeated the army of Belshazzar so completely that the Babylonian king shut himself up in his capital. The young conqueror then planted his army around the walls of the city. Being kept well informed of what passed within, he ordered his men on a certain night when a great feast was taking place within the doomed capital, to open the waterways which the Babylonians used to draw off the overflows from the river. In this manner the channel of the Euphrates was drained and the Persian soldiers were enabled to walk under the great brass gates which hung between the walls and over the channel of the river. Under cover of the confusion and disorder occasioned by the great feast given by Belshazzar to his nobles, the Persian troops passed along the bed of the channel and were in the heart of the city before they were discovered. The effeminate monarch was awakened from his pleasing dream of security in the midst of his festivities, by a mysterious appearance on the wall near his throne. A hand appeared which wrote in glowing

letters, a prophecy of divine vengeance: "Mene, Mene, Tekel, Upharsin." The frightened king called for the priests of Baal, but none of them could interpret the mysterious warning. It was then that Daniel, fearless in his youthful sanctity, came forward and read the prophecy so soon to be fulfilled: "Thou art weighed in the balance and found wanting." These words were soon verified, for at that moment the dreaded troops of Cyrus were marching along the bed of the Euphrates. Almost without resistance the corrupt city was taken, and the unworthy monarch slain.

There were so many points of affinity between the Jews and the Persians at that time that Cyrus was very favorable to them. He permitted them to return from their captivity in Babylon to Jerusalem, and not only assisted them in rebuilding their temple, which had been destroyed by Nebuchadnezzar, but restored to them the sacred vessels which had been carried away at the time of the overthrow of the Jews.

When Cyrus became king at the death of his father, his dominion extended from the river Indus to the Aegean Sea, and from the Caspian and Euxine Seas to Ethiopia and the Sea of Arabia. This renowned monarch was one of the most virtuous, wise and powerful kings of ancient times. For many centuries his name was held in almost deified reverence and remembrance among the nations of the earth. The manner of his death is not known with any degree of certainty. In the age of Strabo his tomb bore

this inscription: "O man, I am Cyrus, who founded the Persian Empire: envy me not then the little earth which covers my remains." The commonly accepted tradition is that he was killed while on an expedition against the Scythians.

He was succeeded by his son Cambyses. This king was as cruel as his father had been wise and just. He extended his dominions by the conquest of Egypt, whose king he put to death. Becoming jealous of his brother, Smerdis, Cambyses ordered his assassination, and while Cambyses was absent on an expedition against his enemies, a magian, who called himself Smerdis, pretending to have escaped the intended assassination, seized the throne, but the imposition was soon discovered and the imposter killed.

The reigning family becoming extinct upon the death of Cambyses, a Persian nobleman named Darius Hystaspes was raised to the throne. Babylon, taking advantage of the disordered state of the kingdom, revolted, but Darius Hystaspes reconquered the city, and then collected a formidable army for the invasion of Scythia.

The Scythians were so called by the early Greeks, and the name Scythia given to the entire territory north and west of Euxine. However as early as the time of the first Ptolemy, this country with the whole region from the Baltic Sea to the Caspian, was called Sarmatia; while the name Scythia was given to that part of Asia beyond the Himalaya Mountains.

Darius, with the ranks of his Persian troops swelled by Asiatic Greeks, passed into Europe beyond the

Danube. On the banks of this river the Greek allies were left to protect the bridge of boats that had been made, and were given permission, if the Persians did not return within three months, to destroy the bridge and return to their own country. When the Scythians learned that Darius had crossed the Danube, they sent away their wives, children and flocks into the northern part of their country. Then with a heroism as meritorious as any known in history, they laid waste the region through which the Persians must pass. They consumed the food and foliage, and destroyed all the wells. They then marched toward their enemy, using every artifice that might draw the Persians into ambush. At last a herald came to Darius from the Scythian prince. He brought with him a present, consisting of a bird, a mouse, a frog and five arrows. Darius supposed that these were tokens of submission, but the messenger steadily refused to make any explanation of their import. At last one of the Persian officers was enabled to unravel the enigma. "Know this," so the import of the message ran, "that unless you can fly in the air like birds, or hide in the earth like mice, or swim through the water like frogs, you shall in no wise be able to escape the arrows of the Scythians."

Thus harrassed amid the barren steppes of the north and annoyed by the devices of the wily enemy, the Persian army became disheartened and the monarch was compelled to relinquish his unprofitable enterprise and return to the Danube. To cover their

retreat the Persians left their campfires lighted and the Scythians did not discover the absence of their enemy until morning. They then dispatched envoys to persuade the Greeks to destroy the bridge over the Danube. As the Scythians were so much better acquainted with the road and mountain passes, they arrived at the river before Darius. A momentous consultation was now held among the Grecian chiefs, many of them advising an alliance with the Scythians, believing that the destruction of Darius would secure their own independence. Although other councils prevailed the meditated treachery was made known to Darius and embittered him greatly against the Greeks. After recrossing the Danube, he left Megabysus, one of his principal generals, with a division of his army to hold the territory and returned with the rest of his troops to Sardis. Megabysus employed his time in conquering Macedonia and Thrace, which he added to the Persian dominions. At this time Aristagoras, tyrant or usurper of Miletus, headed a revolt of the Ionians of Asia. They dispatched ambassadors to each of the states of Greece, imploring aid. Cleomenes, king of Sparta, refused any assistance, but the Athenians, who were incensed at Darius for having favorably received Hippias, their banished king, willingly entered into an alliance with the Ionians. In order to arouse enthusiasm among the people against Darius, Aristagoras traveling through Ionia, persuaded the tyrants to restore freedom to the cities. He set the example himself by liberating Miletus. The Ionians collected a fleet dur-

ing the first three years of the war and sailed for Ephesus. Leaving their ships at this place, they marched to Sardis, which they captured and burned. Artaphernes, the cruel Persian governor, was compelled to take refuge in the citadel from which he was unable to escape. The Ionians then marched toward Ephesus, but the combined Persian and Lydian armies overtook them on the way and defeated them with great slaughter. At this misfortune the Athenians returned to their ships and refused to assist any further in the war. Artaphernes now being able safely to leave the citadel, collected a large force and concentrated his attack upon Miletus, which was the most important city of the Ionian confederacy. With a fleet of three hundred and fifty-three vessels the Ionians determined to attack the superior Persian fleet lying near the besieged city. The Greeks were known to be very skillful in the management of their boats, and the Persian commander avoided an engagement until he was able to corrupt the commanders of the different squadrons composing the Ionian fleet. He promised a great indemnity to those countries whose vessels would be the first to forsake the Ionian cause. On the other hand he threatened utter destruction to all those whose fleets remained true to the Asiatic Greeks.

The sea fight began with all the allies in line, but early in the engagement the Samians gave the signal for flight, and forty-nine ships out of their squadron of sixty fled from the battle. This treachery was heartily disapproved by the Samian people and they

ordered the names of the eleven captains who had disobeyed the treacherous command to be honorably recorded on a pillar erected in their capital. The Persians were enabled to overwhelm their antagonists by a force of numbers, and soon after Miletus was taken by assault. The inhabitants were indiscriminately put to the sword, the dwellings and temples were burned and the whole country was devastated to the shores of the Hellespont. Artaphernes was then recalled and his place was given to Mardonius, a young nobleman who was a son-in-law of Darius. A large army and a powerful fleet was given to him and he was directed to carry the war into Greece. His army crossed the Hellespont and marched into Macedonia and Thrace; but his fleet in passing Mt. Athos was struck by a storm which sunk three hundred ships and drowned twenty thousand men. At this disaster, the season being far advanced, Mardonius concluded to abandon the enterprise and return to Asia. Greece was at this time in such a weak condition as to be an easy prey to the conquering army. It consisted of a number of small independent states, without mutual relations or obligations. Petty feuds and hostilities were so rife that the people hated one another more than they did their foreign enemies. Sparta and Athens having become pre-eminent over the other states, were bitterly jealous of each other; but a sense of their peril on the approach of the Persian army allayed their animosity to such an extent that a national spirit was brought into existence, and the foundation was laid which was to make Greece one of the conquerors of the world.

A year after the fruitless invasion by Mardonius, Darius sent heralds into Greece demanding earth and water as symbols of submission. Some of the weaker cities and islands submitted.

Eretria was destroyed and the course pursued directly to Athens. At this time Miltiades, tyrant of the Thracian Chersonesus, who had accompanied Darius against the Scythians, and afterwards took sides with the Asiatic Greeks, was chosen with nine others to take charge of the protection of Athens. A plan of battle was arranged by him for the supreme struggle to take place on the plains of Marathon. Although the Persians outnumbered the Greeks ten to one, they were disastrously defeated and thus driven back in an unbroken rout to Asia. The obstinate Persian king was still determined to have revenge upon the Athenians, and he therefore at once began gigantic preparations for the subjugation of the Asiatic Greeks. The whole energies of his empire were devoted for three years to the organization and equipment of an overwhelming force with which he was to subdue not only Greece but the whole of Europe. Never in the history of the world were such stupendous measures taken for the subjugation of a distant people. However a sudden revolt of the Egyptians distracted the attention of Darius for a time, but his energies arose to the emergency. He led in person an army into Egypt, but in the midst of his victory he died, in the thirty-sixth year of his reign, at the age of sixty-three. His unfinished work was taken up by Xerxes, his son, and successor to

the throne. Darius Hystaspes through his achievements, may be reckoned as one of the greatest sovereigns of the ancient world. Artabazanes was the eldest son of Darius, but he did not succeed to the throne because he was not born in the purple; that is to say, he was not the first son to be born after Darius came to the throne.

The first care of Xerxes was to conquer the Egyptians. There was reason to believe that, if left to himself, he would have abandoned the proposed conquest of Europe, but his ambitious advisers persuaded him that the honor of his country required him to subjugate the impudent states of Greece. So the vast army moved forward according to the plans of Darius. So great were the Grecians esteemed in arms that Xerxes spent four years in additional preparation for the task before him.

The Persian king determined to profit by the disasters of preceding expeditions. He knew he must rely upon his army rather than upon his navy, although the navy was close in general importance to the army. The most feasible route for the army was around the long coast line of Thrace and Macedonia. Along this route were established vast storehouses, filled with provisions for the subsistence of his great army. In order to avoid the storms that had been so disastrous in the past expeditions, he caused a ship canal to be made across the isthmus which connected Mt. Athos with the main land. The Hellespont was again spanned with a bridge of boats. But a storm arose and the great bridge built with such cost and

care was swept away. The inefficiency of the engineers was punished by their being put to death and the sea was properly scourged with a thousand lashes. Another bridge was built more than double the strength and width of the one just swept away and for seven days and nights a compact column of soldiers poured across it. It was now the spring of B. C. 481, and the march was begun with forty-nine nations moving together through the borders of Greece. The army numbered one million, eight hundred thousand men, each contingent of this motley array being arranged and equipped after the fashion of its native country. In three great divisions the army moved on without molestation until they reached the Pass of Thermopylæ. Here the Greeks had collected a small detachment under Leonidas, king of Sparta. The pass was held until a traitor revealed a mountain pass over which the Persians succeeded in getting into the rear of the Spartans. Leonidas finding himself thus betrayed, resolved to show the Persians what manner of men they had come to subjugate. Sending away all but three hundred of his most devoted followers, they fell upon the Persian advance and fought until the last man was killed. Twenty thousand of the most courageous Persians fell in this contest against three hundred Spartans, and Xerxes had a lesson concerning the difficulties of the coming conquest.

The Persians then poured into central Greece. They advanced upon Athens, but found it deserted. Acting upon the advice of the Oracle which had been religiously consulted, the non-combatants of Athens

had been sent to a place of safety, while the fighting men went aboard their fleet. The Persian vessels meantime had accompanied the army along the coast. In three successive sea fights the Greeks had held their own against the Persians, although greatly inferior in numbers. At the destruction of Athens the Athenian fleet took a position at Salamis between the island and the shore. In the fight that followed five hundred Persian ships were sunk and the sea for miles around was covered with broken galleys. Xerxes witnessed the battle and was so disheartened that he returned to Asia. His army was ordered to proceed at once to the Hellespont in order to guard the bridges. His stores were exhausted, vast numbers of his troops had died from famine; and, to complete his misfortunes, a furious storm shattered his bridge, and the army was obliged to cross the strait in ships. Eight months from the day that the magnificent host set out upon the great conquest, only a small remnant reached the Lydian capital.

Mardonius was left behind in Thessaly with two hundred and sixty thousand picked men to prevent pursuit, and if possible to renew in the following year the effort to conquer Greece, but his army was defeated at Plataea, and the remnant of his fleet destroyed at Mycale. These disasters annihilated the Persian power in Europe. For twelve years no Persian ship dared to show itself in the Mediterranean Sea.

During the remainder of his reign Xerxes, utterly disheartened, attempted no more conquests, but gave

himself up to the most enervating pleasures and luxuries. He shut himself up in his harem, taking no more interest in matters of state, and was murdered B. C. 465, by Artabanus, captain of his guard, and Aspamitres, his chamberlain. Artabanus caused the youngest son of Xerxes, Artaxerxes I, to be placed on the throne. Artaxerxes soon discovered that his father had been murdered and the guilty ones were put to death.

The reign of Artaxerxes was disturbed by a revolt of Lybia and Egypt, B. C. 460. This revolt had been instigated by Athens, which sent a fleet of two hundred ships to aid the Egyptians. The Persian army succeeded in putting down the revolt and the Lybian king, Inarus being taken prisoner, was crucified by order of Artaxerxes. The Greek fleet was defeated and destroyed. Athens, smarting under this loss, renewed its exertions with such vigor, B. C. 449, that Persia was about to lose both Egypt and Cyprus. Artaxerxes, finding himself in this strait, consented to the humiliating treaty—known as the Peace of Calias. Persia was compelled to recognize the independence of the Asiatic Greeks, and all the Greek cities from the mouth of the Hellespont to Phaselis in Lydia were ceded to the Athenian confederacy. Treachery and corruption had taken hold of the Persian Empire, and it was unable to contend against the revolts and demands of its numerous provinces, except through the means of bribery, which only complicated the difficulties. In the year B. C. 407, occurred the death of Darius Nothus, king of Persia, who was succeed-

ed by Arsaces, under the title of Artaxerxes II. As Arsaces had not been born in the purple his right to the throne was disputed. Before the death of Darius Nothus the question of succession had been raised by Parysatis, the queen, who favored her youngest son, Cyrus, reinforcing his claim by the fact that he had been born in the purple; but Darius mentioned Artaxerxes as his successor. On the day of the coronation Cyrus attempted his brother's life, for which he was arrested and condemned to die. His mother interceded so strongly for his life that Cyrus was pardoned and given a satrapy in Asia Minor. He immediately organized a body of Greek mercenaries, with the ostensible object of making war on the Pisidians of Western Taurus, but with the real object of killing his brother and making himself king of Persia. Thirteen thousand Greek soldiers and one hundred thousand provincials, were gathered together and marched forward from Sardis through Lydia and Phrygia. The Greeks discovered the real object of Cyrus when they came into Cilicia. At first the Greeks refused to proceed farther, but were finally won over to the project. Artaxerxes fully aroused to his danger, raised a force of nine hundred thousand men and met Cyrus on the famous field of Cunaxa. In the midst of the battle, Cyrus, burning with revenge, pressed forward to meet his brother Artaxerxes in personal combat, and was killed by a javelin.

The whole cause of the war now being destroyed, the army of Cyrus went to pieces and the Greeks were left in the midst of a hostile country many hun-

dred miles from home. It was now that the famous Retreat of the Ten Thousand began, which Xenophon, the leader, has so eloquently described. It was in the midst of winter the Greeks, were without guides and in ignorance of the country. Their way home lay across the bleak table lands of Armenia, with a powerful Persian army almost surrounding them, but such was their valor and discipline that the heroic band successfully overcame the obstacles in their way and safely returned to their native country. Notwithstanding the success of Artaxerxes in crushing the revolt of Cyrus, Persia was rapidly declining, and the whole empire was at the point of dissolution on the death of Artaxerxes, B. C. 359.

During the reign of Artaxerxes II his mother, the infamous Parysatis, was the ruling spirit. Her cruel and bloody deeds are scarcely to be paralleled in history. As a result irreconcilable hatred arose. Executions, murders and suicides were so numerous that the reigning race became almost extinct. Ochus, the youngest son of Artaxerxes, came to the throne, and made an attempt to recover the kingdoms that had been lost to his father. Difficulties arose during his reign which brought him into contact with Philip, who had now become king of Macedon, and the way was prepared for the victorious conquests of Alexander the Great. By the aid of Greek mercenaries Ochus was enabled to reconquer Phœnicia and Egypt B. C. 346. The promising course of conquest engaged in by Ochus was brought to an end by his savage cruelties which raised implacable enemies in his court.

His prime minister, Bagoas, assassinated him B. C. 338. Bagoas destroyed all the children of Ochus and placed a grandson of Darius II, named Codomannus, upon the throne, as Darius III. The first act of this king was to cause the execution of Bagoas, B. C. 334. Darius III was one of the best sovereigns that ever sat on the throne of Persia. But his ability was not equal to the task of preserving the empire from its numerous dangers. Before he came to the throne Macedon had begun to rise under King Philip. When Alexander became king the inevitable final war between the Greeks and Persians was at hand. Darius did not properly estimate the powers of the youthful Alexander and so allowed him unopposed to cross into Asia with the apparently insignificant army of thirty-five thousand men, B. C. 334. A battle was fought at Granicus in which the Persians were defeated and the whole of Asia Minor fell into the hands of the Macedonian conqueror. In the spring of B. C. 333, an attempt to stay the progress of Alexander was made by the Persians at Issus, but a great defeat was the result. The Persian army was routed and Darius was compelled to fly for his life. His wife, mother and children were taken prisoners by the Greeks, but they were treated with the greatest of kindness.

The victorious Alexander pressed forward and a decisive battle was fought near Arbela, in the great Assyrian plain east of the Tigris. It is said that Darius lost here more than one hundred thousand men. Darius fled to the city of Arbela, about twenty miles

distant, where he was seized by his enraged generals and loaded with chains. They attempted to get out of the country with their king, but they were so closely pursued by the Macedonians that escape became impossible. Thus hemmed in they turned in their rage upon Darius, mortally wounded him and left him by the roadside to die. A Macedonian soldier discovered the dying king and brought him a cup of water. Darius thanked his generous enemy and said that his inability to reward the kindness added bitterness to his dying hour. He commended the soldier to the notice of Alexander and then expired. Alexander arrived at this moment and was deeply moved. He covered the body of the king with his own mantle and ordered it to be buried at Pasargadæ with royal honors. He afterward provided for the fitting education of the children of Darius and the care of his family as their station deserved. The battle of Arbela was the close of the Persian Empire and Alexander soon added the entire country to his own dominions.

THE PARTHIANS.

The first information that we have concerning the Parthians comes from the assistance they gave to the pseudo Smerdis, who attempted to secure the throne of Persia from Darius Hystaspis. From that circumstance, which occurred B. C. 521, we learn that Parthia was a satrapy of the Persian empire.

The history of Parthia is that of a province of Persia until the conquest of Alexander the Great. At the death of Alexander his empire was divided among his generals and Seleucus, surnamed Nicator, was made a satrap of Babylonia. This able general, second only to Alexander himself, engaged in a war with Antigonus, conquered Babylon, B. C. 312, extended his conquest through Central Asia and India, and assumed the title of king about the year B. C. 306. For some reason Seleucus wearied of Babylon and so determined to build his capital about forty miles to the northeast on the right bank of the Tigris. This city which he then founded was named Seleucia, and in a short time it was one of the principal cities of Asia. For some unknown reason Seleucus again removed the center of his court from the well chosen position in Mesopotamia to the far southwest on the borders of his empire. A little later he ceased from the conciliating policy which Alexander had inaugurated among the Asiatics, and began to elevate only Greeks to positions of power. This alienated the na-

tive population and was a source of great weakness to him.

In the year B. C. 280, Seleucus was assassinated at Lysimachia. For thirty years his successors continued his disastrous policy of alienating the natives and of interfering in quarrels of the western Greeks.

At this time the kingdom of Parthia, which had been subordinate for centuries to Persia and the successors of Alexander, began to emerge from its obscurity through the vigor and prosperity of its inhabitants. The administration of Antiochus, the Divine, a successor of Seleucus, was so effeminate that it furnished a favorable opportunity for an aggressive kingdom to revolt. The opportunity was not lost for Theodotus, or Diodotos, a Greek satrap of Bactria, accordingly rebelled and set up an independent administration, giving himself the title of Basileus. Antiochus made no attempt to chastise the rebellious government and the fatal precedent of unopposed rebellion was allowed to take its course. The neighboring satrapies saw what Bactria had been able to do and adopted a similar method, Parthia being the first to follow the example. The revolution in Parthia had a very different character from that in Bactria. The Bactrians had simply passed from under a Greek ruler at Antioch to a Greek ruler at home, but the Parthians were animated by a strong hatred against the whole Greek dominion. The origin of the Parthian empire is involved in many contradicting stories. The one most generally accepted is that a certain Arsaces came to Parthia from Bactria,

whither he had been driven by the jealousy of Theodotus, the Greek king of Bactria. He at once instigated a revolt in Parthia and became leader of the rebellion. Being successful, he was made king of Parthia and founder of the dynasty. Another account speaks of Arsaces as being a Scythian, from the nation called Dahae, who invaded Parthia, overthrew the Greek government and thus made himself king. Whatever may have been the truth in this matter, it is certain that Arsaces expelled the Greeks and was made king by the gratified people with the title of Arsaces I, the dynasty being henceforth known as the Arsacidæ.

Arsaces I died B. C. 247 and was succeeded by his brother, Tiradates, who took the title of Arsaces II. Under him the boundaries of Parthia were greatly enlarged and the prosperity of the country made sure.

In B. C. 245 Ptolemy-Euergetes, king of Egypt, entered Asia and captured Antioch. He then came on into Mesopotamia and overthrew every kingdom in his path. Bactria and Parthia alone survived. Owing to a rebellion in Egypt, the king was suddenly recalled home and Bactria and Parthia were thus saved from his invasion. Meanwhile, the resources of the Parthian king had enormously increased. A multitude of soldiers were at his command and unlimited supplies. Accordingly he became ambitious, organized an army, and began a career of conquest. The first successful opposition he met was from Seleucus Callinicus, king of Syria.

Callinicus entered into an alliance with Bactria against Parthia and it seemed for a time that Parthian independence was at stake. Fortunately for Tiridates, known as Arsaces II, Theodotus, king of Bactria, died, and the son who succeeded his father, repudiated the unnatural alliance with the Greek rulers and entered into a league with Parthia. The allied armies then fought a decisive battle with the Syrians and drove them from the country, B. C. 237. This invasion of Callinicus taught the Parthians not to rely alone upon their cavalry, but to fortify their country against other possible invasions. Thus a character of stability was given to the country.

About the year B. C. 214, Arsaces II died, and was succeeded by his son, Artabanus I. Under this king the conquest of Media was planned and completed.

Antiochus III, king of Syria, could not afford to allow his eastern dependencies to be thus taken from him without an effort for their recovery. Therefore, he gathered together a large army with which he reconquered Mesopotamia. He passed successfully the Tigris river and the Zagros mountains, entered Media, restoring there the Syrian authority and then moved forward against Parthia. To do this, it was necessary for him to traverse the Iranian desert. Artabanus, seeing the advantage this circumstance afforded, sent a detachment of his best cavalry into the desert to harass the Syrian army. The wells upon which Antiochus depended for water were poisoned and every source of supply for provisions was de-

stroyed. Notwithstanding this the Syrian army succeeded in entering Hyrcania and pressed on without the Parthians being able to stop it. Artabanus carefully avoided a decisive battle with the superior Syrian forces and so wearied the Syrian king with fruitless campaigning that both armies arrived at an honorable peace.

Many years followed which the ancient historians considered of so little importance that no records were made of any events in that time. It was not until Rome had asserted its supremacy over the Grecians that Parthia emerged from the obscurity in which it had fallen.

The revival of this country began B. C. 181, the first sign of their returning activity being the successful war which they waged against the Mardi, a mountain people, living in the fastnesses of the Elburz range. The most important named among the Parthian monarchs is Mithridates. His reign covered a period of thirty-seven years, the most important and interesting in Parthian history.

When Mithridates came to power in Parthia he found the chief governments of Asia to be in a state of inactivity and weakness. Bactria, his most energetic neighbor, became engaged in an obstinate war with a neighboring tribe on the east. Under some pretext that is now unknown, Mithridates led his army into the adjacent parts of Bactria and seized two of its provinces. The Syrian crown at this time was in the hands of Antiochus-Eupator, an incapable youth under control of the regent Lysias. The en-

ergies of Syria had been exhausted in a war with the Jews, and dissensions concerning the regency weakened the state. During this condition of affairs Mithridates threw his army into Media, a province of Syria. The Medians were already so near liberty that it was a question which would be the greater obstacle to Parthian ambition, the Syrian army or the opposition of the Medes themselves, but Mithridates was ultimately successful.

With the addition of Media to his dominions, the king of Parthia entered upon his career as imperial conqueror. The Persians and Babylonians preferring Parthian supremacy to that of the Grecian government at Antioch, at the first show of force, cast their fortunes with Mithridates and thus, almost without a struggle, the extensive region in the southwest including the Babylonian plain and the whole country eastward of the Carmanian desert, were added to the dominions of Parthia.

The energies of Eucratidas, king of Bactria, were so constantly engaged in the difficulties in which he was involved on his borders next to India, that he was obliged to ignore the ambitions of his neighbor. It seems that the chief desire of Eucratidas was to extend his dominions eastward and leave Mithridates free to advance westward. Both of these being exceedingly distasteful to the Bactrians, Eucratidas was removed from the throne by violence and his son, Prince Heliocles, was made king, thus immediately reversing the policy of his father. Mithridates, being on the alert, perceived the danger arising in Bac-

tria, and immediately throwing his army into that territory, quickly defeated the Bactrian army, captured Heliocles, and added his kingdom to the rapidly expanding Parthian empire.

Through a period of one hundred and seventy years the Seleucid kings had been supreme over the Asiatic countries west of India, but at this time nothing remained to Demetrius II but a comparatively small territory about Antioch. The encroachments of Parthia and its growing power were such that the existence of Syrian supremacy was now at stake. The Syrian army advanced beyond the Mesopotamian rivers and won several battles, but by a sudden onslaught the Parthian king routed the Syrians and captured Demetrius, after which the Syrian army went to pieces.

Thirty-seven years had now been occupied in the conquests of Mithridates and he had become an old man. His empire had reached its greatest territorial extent and became the greatest power of Western Asia. Mithridates consolidated his authority as much as possible and constructed a strong government. He died B. C. 136. The crown descended to his son, Phraates II.

The Syrian empire was bestowed upon Antiochus-Sidetes, brother of Demetrius, who was at that time confined in regal state at Hyrcania.

Antiochus cherished the dream of recovering the lost Syrian provinces from the Parthian conqueror, and accordingly equipped an army which he led into Mesopotamia. As in the case of his brother, Deme-

trius, his preliminary battles were successful, and he obliged the Parthian king to recede toward the central parts of the empire.

As the chief men in the cities of the lost Syrian provinces were Greeks, at the first opportunity they abandoned their Parthian allegiance and went over to Antiochus. A brilliant expedient was now adopted by the Parthian king. He released his prisoner, Demetrius, who flew as quickly as possible to Antioch. The release of Demetrius was unknown to Antiochus, who pressed onward against Phraates II, the Parthian king, until winter set in, when he distributed his army among the cities and awaited a more suitable season for campaigning. Meantime, Demetrius, who had been deposed in favor of his brother, Antiochus, was stirring up discontent at Antioch, and the Syrian soldiers, who had been quartered among the Mesopotamian cities for the winter, had become so riotous and lawless that the people heartily repented having broken their allegiance with Parthia. Having been made thoroughly acquainted with the situation, Phraates sent emissaries into these cities and organized a plot for the destruction of the Syrian army. At a given time the citizens sprang to arms, surrounded the quarters of the drunken soldiers and fell upon them with such fury that scarcely a Syrian was left alive. When Antiochus heard of this destructive insurrection, he flew to the assistance of the soldiers with a body of troops which he had safely held under his own control on the plains outside of the cities. However, he was too late. Phraates threw the Par-

thian cavalry against him, scattered the Syrian troops and slew Antiochus. According to Diodorus-Siculus, three hundred thousand Syrians perished in the insurrection and during the battle that followed. In any event not a vestige of the Syrian army remained. The triumph of Phraates was absolute and Parthian authority became undisputed over all the vast territory which they had conquered.

As soon as it was known in Judea that Antiochus was slain, the Jews arose against their hated masters and achieved their independence. Regardless of the strenuous efforts of the succeeding kings of Antioch, it was sixty-three years before Palestine was again conquered and this was then done not by the Syrians, but by the superior power of the victorious Romans.

No sooner had Phraates destroyed his Syrian enemy than a more formidable enemy appeared on the north. Fearing that his own warriors could not successfully compete against the troops of Antiochus, he had invited a body of Scythian warriors to come to his assistance. When they reached the borders of the Parthian empire, Phraates had vanquished his enemy and therefore no longer needed the assistance of his wild neighbors, but they refused to return home without the liberal compensation which had been promised them. From the scene of his great Syrian victory he was obliged to turn against his Scythian allies. In the midst of the battle that followed the Greek contingent that was assisting him treacherously deserted him and went over to the Scythians. The Parthians, thus weakened, were routed

and swept from the field, Phraates, himself, being among the slain. The Scythians might now have conquered the entire territory of Western Asia if they had possessed the instinct of organization. However, they were contented with the spoils they received and returned home.

The Greek army, now finding themselves free and supreme, moved westward, liberating all the provinces and cities in their course.

Phraates was still a young man when he died, B. C. 127, and there was no son left to succeed him. The crown fell to his uncle, Artabanus II.

No sooner were the Parthians relieved of the Greeks and the Scythians than the barbarious hordes from unknown regions north and east, beyond the Jaxartes, poured in upon them. According to Herodotus and Strabo these savage tribes were nameless and numberless. They had wagons and carts peculiar to the woods and steppes, and they carried with them their women and children, household goods, herds and all the possessions which they considered of any value. All their energies and pleasure were in hunting, war and plunder. In the battle against the first advancing tribes of this overwhelming barbaric invasion, Artabanus was killed, and the crown was then transferred to Mithridates II, his son. The stream of invasion was turned aside, but all the resources of Parthia were exhausted in the struggle to protect itself against the seemingly inexhaustible numbers.

A period of obscurity in Parthian history prevails from this time until the legions of Rome came sweep-

ing over Asia from the west. Crasus, with forty thousand Roman soldiers, reached the river Belik, about midway between Carrhae and Ichnae, on the 6th of May in the year B. C. 54, and there he was met by the Parthian army under the command of Surena.

The Roman cavalry were unaccustomed to defeat. Crasus, son of the commander-in-chief, at the head of six thousand horsemen, charged furiously upon the Parthians. Unaccustomed to such a violent attack the Parthians fell back as if in a panic. The young Crasus followed the flying enemy until out of sight of the main army, when suddenly the Parthian cavalry recovered itself, turned upon the Romans and completely surrounded them. Roman valor was of no avail and the forces of Crasus were beaten down almost to a man. The young commander was himself slain; his head was stuck upon a pike and carried at the head of the victorious Parthians in full view of the Roman army. Shattered by the disastrous battle, the legions began to recede from the field; the wounded being abandoned were slain by the pursuing Parthians. With the remnant of the army Crasus succeeded in reaching Carrhae, where behind ramparts he found security.

Surena followed his retreating foe and at Carrhae made overtures to Crasus for peace. Surena rode out upon the plain between the two armies with unstrung bow and outstretched hand, calling upon Crasus to come forth and confer with him concerning peace. Crasus was beyond his sixtieth year and was glad

for an opportunity to end his unprofitable campaign. Accordingly he went out to meet Surena. The terms of peace were agreed upon, but the Parthian commander desired the stipulations to be reduced to writing. With this end in view the Romans were induced to go to Surena's tent, but on the way Crasus and his friends began to suspect treachery and they refused to proceed farther. In the quarrel that ensued one of the Parthians was killed, whereupon Crasus and his men were set upon by their enemies and slain. At this unquestionably treacherous act, the Roman soldiers were in despair. Some of them escaped, but most of them surrendered and were transferred to the heart of the Parthian empire, where they were colonized and absorbed by intermarriage.

At this overwhelming disaster, the empire was once more extended to the Euphrates river and Armenia came under Parthian dominion.

From this time until the beginning of the third century after Christ the history of Parthia is composed of a monotonous series of wars with Rome. At one time Parthia seemed about to be overthrown by an army under Cassius, but a terrible pestilence entered the Roman army and almost destroyed it. Superstition ascribed the plague to supernatural origin. It was said that a soldier had broken a cell in the temple at Seleucia, from which had issued the Spirit of Death to punish the Romans for their sacrilege. In terror the army receded into Europe, spreading the pestilence in their wake. Only a few soldiers reached Italy, but the pestilence was brought with

them and their country suffered enormously by its ravages.

After this the Parthians conquered nearly all the territory to the Mediterranean Sea, but in A. D. 197 they were driven out of Syria. In the year A. D. 211 when Caracalla succeeded his father, Severus, as emperor of Rome, Parthia was distracted by the contention of two brothers for the throne. The Roman emperor, being ambitious to win fame by war, took personal charge of the forces in the east operating against Parthia. The emperor, Caracalla, being of a treacherous disposition, devised a scheme whereby he might get an advantage over his eastern antagonist. He sent an embassy to Artabanus IV, king of Parthia, with a letter in which he proposed a union of the Roman and Parthian empires by entering into marriage with the daughter of the Parthian king. Artabanus was amazed at this proposal, but seeing that war would follow his refusal, he finally yielded to the demand. Caracalla, accompanied by a strong military force, set out to visit the Parthian capital to receive his bride. Near Ctesiphon, he was met on the plain before the city by the Parthian king, with ceremonies befitting the great occasion. While the ceremonies were in progress a conference was held between the sovereigns, when, at a given signal, the Roman soldiers drew their swords and made such an unexpected attack upon the Parthians, that they were butchered by thousands. Through the heroic devotion of his bodyguard the king escaped, but Ctesiphon was taken and plundered. Laden with their

ill-gotten spoils, the Romans returned home through Babylonia.

In the spring of A. D. 217 Caracalla made preparations to renew the war with Parthia, but in April was assassinated in the temple of the Moon God at Carrhae. His successor, Macrinus, would gladly have come to a peaceful understanding with the Parthians, but they were enraged to desperation and Artabanus refused to accept the overtures of Macrinus. The two armies once more came together near the city of Nisibis, the metropolis of Mesopotamia. Both armies were at their best and for three days the furious struggle continued. At the end of the third day the Parthians concentrated their forces and charged upon the Romans in a compact body. The legions were unable to withstand the onslaught and fled in disorder from the field, but the victors had suffered such enormous losses that the negotiations for peace which followed were closed without difficulty. Artabanus received an indemnity in gold equal to about seven and one-half million dollars, and the Romans withdrew from the country.

With this battle the three centuries of war between Rome and Parthia came to an end. No more battles were fought between them and a line was set to the aggressive ambitions of the Romans which they were never able to cross. However, internal dissensions had begun to prey upon the vitals of Parthia and its disruption was at hand.

In the same year with the battle of Nisibis, the under-king of Persia, bearing the famous name of

Artaxerxes, arose in rebellion. The dissensions of the State were such that the Persian king obtained an easy victory. A battle took place on the plain of Hormuz and Artabanus was slain. Others followed the example of Persia and the great empire, which had ruled over central Asia so many years, was divided into numerous petty kingdoms.

THE HINDOOS.

Records of mystery and strange wisdom are the chief historical heritages of India, but the religion, philosophy and occult art of the Hindoos have occupied the minds of men almost as much as the triumphs of Alexanders, Cæsars and Napoleons. The learned men of India have cared little for this world and its glory. Their sole delight has been in the speculation and pursuit of the infinite and sublime. The arts and sciences of war and peace were always spurned as of inferior worth. The origin of this ancient people is clouded in such extraordinary and fabulous legend as to admit of no light, but that they were early far advanced in civilization is shown by the highly wrought images in the island of Elephanta, by the observatory at Benares, and in their sacred literature which extends backward far into pre-historic times.

The first well verified date in the history of India is that of the enthronement of the Hindoo prince, Chandragupta, contemporary of Alexander the Great, and called Sandracottus by the Greek historians. He became king B. C. 315, one hundred and sixty years after the death of Gautama the Buddha. The literature, inscriptions, and carved temples of the Hindoos furnish no information of their political history. However, more light on their ethnic origin has been furnished in recent years by the study of Sanskrit,

which was the language of the ancient Brahmanic Hindoos. From this came the new science of comparative philosophy which has made clear many of the mysteries of the Aryan people.

Mance wrote: "As far as the eastern and western oceans, between the mountains, lies the land which the wise have named Arya-Vesta; that is, inhabited by honorable men." The name Zend-Avesta, meaning honorable people, was given to the inhabitants of Iran, and Strabo says that in the time of Alexander the Great, the entire region of the Indus was called Ariana. The linguistic descendants of this word may be traced to Iran for Persia and Erin for Ireland. Herodotus gives the earliest accounts of this great tract of civilized country in his history written about a century before Alexander the Great. His descriptions of the country and its people correspond remarkably well with the modern Hindoos. His accounts were probably taken largely from those of Seylax of Caryandra, who was sent to explore this country by Darius Hystaspes. Until the time of Alexander, the Greeks had but little knowledge of the Hindoos. Alexander went into the Panjab with his victorious troops, but they refused to proceed further, and compelled him to embark on the Hydaspes, a tributary of the Indus, on which he proceeded one thousand miles to the ocean.

Arrian wrote a narrative of this expedition, the facts of which he learned from the officers of Alexander. It tallies in its particulars remarkably well with the manners and customs of the modern Hindoos.

At the partition of Alexander's empire, India fell to the share of Seleucus. Familiarizing himself with this portion of his dominions Seleucus visited India, and two hundred years later a short expedition to that country was made by Antiochus the Great, but until the close of the fifteenth century no European power attempted to subjugate the Hindoos.

Strabo and some Chinese historians say that about one hundred and twenty-six years before the Christian era some powerful tribes of Tartars poured into Bactria overwhelming the kingdoms and putting an end to the dominion of the Greeks, after it had lasted nearly one hundred and thirty years. The rising thirst for commerce among the western European nations caused them, at the opening of the sixteenth century, to seek commercial intercourse with India. The richness of trade with the people of India was first demonstrated by Ptolemy, son of Lagus, who raised Alexandria to power and splendor by the profits of this commerce. As early as A. D. 1000 the Mohammedans had begun to acquire great influence over the Hindoos. Mohammed, a Tartar, conquered most of the country and established his capital at Ghazna near the head waters of the Indus. Wherever his power prevailed he destroyed every vestige of the Hindoo religion and established the Mohammedan in its stead. In 1194 Mohammed Gori captured Benares and one of its successors fixed the capital at Delhi. The sovereignty of Mohammed was overwhelmed in 1222 by Genghis Khan, whose empire in the following century was overthrown by Tamerlane.

During this time the European powers had begun to be greatly interested in the affairs of Hindoostan, and while John II was king of Portugal, the Cape of Good Hope was doubled, thus opening a way to that country by sea. In the reign of Emanuel his successor Vasco de Gama sailed around Africa and landed in India after a stormy voyage of thirteen months. Shortly after this a second expedition took place under the command of Alvarez Cabral with thirteen vessels. He first visited Calicut and through the intrigues of the Moors, fifty Portuguese were massacred by the inhabitants. Cabral, enraged at this treatment, burned all the Arabian vessels in the harbor, cannonaded the town and set sail for Cochin. Because of this prompt chastisement, the petty kings along the coast hastened to placate the Portuguese with spices, gold and other gifts, and to form such alliances with them that in a short time the Portuguese were in possession of almost the whole country of Malabar. Lisbon, therefore, soon became the grand mart for all Indian commodities and merchandise.

Toward the close of the sixteenth century numerous English navigators began to sail around Africa to India. Such was the success of Drake, Stephens, Cavendish and others that in the year 1600 some of the principal merchants in London formed a company which obtained an exclusive privilege of trading in the East Indies for fifteen years. Their charter was granted by Queen Elizabeth on December 31 of that year, and their commercial prosperity was henceforth so rapid that in a few years they determined to plant

colonies in India. Meanwhile the power of Portugal had waned and the Dutch became the great rivals of the English in the Eastern trade. Their rivalry was such that in the time of Cromwell, war was declared between England and Holland, with the result that the Dutch were almost driven from the Eastern seas.

From this time on the English East India Company prospered. English settlements were planted and in 1686 Calcutta was founded by Governor Charnock through the removal of the factories of the East India Company from Hugli. Exactly two hundred years later the imports of this city were three hundred million dollars, and the exports one hundred and twenty million dollars, while there has been a stupendous improvement in the manners, customs and conditions of the people.

The system of petty kingdoms with the enervating institutions of castes and religion, made the Hindoos an easy prey to the widening commercial encroachments of the English; so that, after frequent insurrections and bloody revolutions among the natives, England was compelled to protect its commerce by taking military possession of the territory now known as British India. On the second of May, 1876, Queen Victoria by formal proclamation received the additional title of Empress of India. The whole body of the people had been from time immemorial divided into four orders. The highest was that of the Brahmans, who were devoted to religion and the cultivation of philosophy. To the second belonged the preservation of the state, they being its magistrates in peace and its

soldiers in war. The third caste was that of the husbandmen and merchants. The fourth included the artisans, laborers and servants. These distinctions descended from generation to generation and the individuals of each class were compelled, invariably, to follow the professions of their forefathers. Every man knew the function in life allotted to him which he was thus forced to fulfill without aspirations or ambitions. From these institutions came that permanence of manners and customs which so singularly characterizes that ancient nation.

THE ORIENTALS.

THE CHINESE.

The little that we know of the ancient Chinese is drawn chiefly from their own sources, as they were unknown to the Greeks and Romans. The Syrians and Arabians are the first to mention China, which they called Dschina. That the Chinese empire has a very ancient civilization is without doubt, but that it has the age ascribed in their sacred books is too ridiculous for serious consideration.

There are evidences that in the beginning, the country now covered by the Chinese Empire was occupied by a large number of independent tribes. In the course of time these became united under one monarchy, because of the similarity of country, climate, and general conditions. The Emperor, according to their legends, descended from Heaven, and in their political as well as in their religious machinery, he was the image and representative of God on earth. From the time of its earliest civilization, the nation appeared to have remained stationary, in that worthlessness and apathy of extreme conservatism, which made advancement impossible. According to the Chinese writers, Fuh-hi founded the Chinese Empire about B. C. 2852. He is said to have introduced the raising of cattle, the art of writing, the institution of marriage, and the divisions of the year. He was succeeded by Shin-nung, who taught his people agriculture and medicine. The third

emperor, Hwang-ti, invented clocks, weapons, ships, wheeled vehicles and musical instruments. He is said also to have introduced coins, weights and measures. Ti-ku followed with the establishment of schools and the introduction of polygamy. Ti-ku was succeeded in B. C. 2357 by his son, Yau. He advanced the material prosperity of his country, and built many roads and canals. In B.C.2207 Yu, the Great, became emperor and founded the dynasty of Hia. He was the first to center in himself all the resources of both civil and religious power.

There is little in Chinese history from this time but a weary succession of uninteresting chronicles until the reign of Ching-wang, second sovereign of the Tsin dynasty, from B. C. 246 to B. C. 210. This emperor erected the great wall of China in order to protect his country from the incursions of the Tartars. This great wall, known to the Chinese as Wan-li-chang, meaning the myriad mile wall, is the most gigantic work of defense ever erected. Its entire length over great mountains, through deep valleys and across wide streams, is about one thousand five hundred miles. The eastern section has a height of from fifteen to thirty feet, and such a breadth that six horsemen may conveniently ride abreast upon it. At frequent intervals there are brick towers forty feet high, and through most of the distance the foundation is made of solid granite,

Ching-wang resolved that the history of China should begin with his reign. He was the first to assume the title of Hwang, or emperor, and in order to remove all record of former sovereigns, he ordered all books to

be burned in which their names were to be found. Thus the earliest literature of China was destroyed, including the writing of Confucius and Mencius. All that is known of their works is obtained from the few fragments that escaped destruction.

Confu-tsee, known to history as Confucius, was contemporary with Pythagoras about B. C. 550. Mang-tsze, known under the Latinized name, Mencius, is second as a moral teacher in China after Confucius. His birth is believed to have taken place about B. C. 372. In the reign of Ming-ti A. D. 58 to A. D. 76, a Buddhist priest named Ho-shung came from India into China and introduced the Buddhist religion. There is a tradition among the Armenian Christians that the Apostle Thomas visited China during the reign of Ming-ti.

The first ambitious warrior to occupy the throne of China was the emperor Kowt-sung. He organized an army and led it westward to the confines of Persia. Here he died and was succeeded to the throne by his son Tai-tsung, who was the great hero of Chinese romance. He introduced many changes both in civil and religious affairs. To him is attributed most that is commendable in the present Chinese civilization. In A. D. 636 the Nestorian monk, Olopen, visited China and spent several years preaching Christianity. The successors of Tai-tsung were weak and unambitious. As a result the empire was frequently plunged into civil wars, and the Tartars steadily increased the extent of their encroachments. In A. D. 1215, under Zen-gis-Khan, they overran China, and advanced to Peking. In 1279 She-tsu, better known as Kublai Khan, estab-

lished the first Mongol dynasty in China. The Mongols did not interfere with the national customs or religion, but favored Buddhism. It was during the reign of Kublai Khan that the famous European traveler, Marco Polo, visited China. He was hospitably entertained by the emperor and returned to Europe with the first accurate information about the Chinese. Following the death of Kublai Khan, Tartar power declined in China.

The first and largest revolution recorded in the history of China occurred in 1342, following a famine which was said to have swept away thirteen million people. In 1358 a Buddhist monk named Chu Yuen-chang became the leader of a revolution, overthrew the Mongol dynasty, and became emperor under the name of Hung-wu. He founded the dynasty which governed China for two hundred and seventy-six years. During the reign of Emperor Shi-tsung, which began in the year 1522, the first commercial intercourse with Europeans was opened with China by the Portuguese who had established themselves in neighboring islands. The Dutch endeavored in 1604 to open a trade with China by sending three vessels to that country, but they were refused admittance at every Chinese port. In 1662 the Dutch attempted, by force, to open up a trade with China, but were driven away. They secured possession of the Pescadore Islands, which they afterward exchanged for Formosa. Meanwhile there was a constant struggle going on between the Mantchoos and the Chinese for supremacy. At last through the instigation of the emperor of China, the

king of Mantchooria was assassinated. This act so exasperated the Mantchoors that a civil war broke out in 1635 and lasted nine years, resulting in a temporary overthrow of the reigning power, and the final elevation to the throne of Sunchi, son of the king of Mantchooria. This Mantchoo prince was a mere youth when he came to the throne. Strange to say, his education had been conducted by a German Jesuit named Adam Schall who, some years later, was made prime minister of China.

The Dutch again renewed their attempts in 1653 to open a trade with China, but were again refused. However, trading rights were granted to the Russians, who have ever since made the most of their advantages. In 1661 Kang-hi came to the throne and chose for his chief counselors two Frenchmen named Bouvet and Gervillon. This emperor enlarged his dominions by the conquest of Thibet and Formosa. During his reign the empire was surveyed. A map of it was made by European engineers, and several institutions of learning were established for the promotion of science and literature. In the latter part of the reign of Kang-hi an earthquake destroyed Peking, during which four hundred thousand persons perished. In 1736 Kien-lung came to the throne, and extended his dominions by the conquest of the greater part of central Asia. Like his father he distrusted the Christian missionaries and persecuted them severely. Most of the schools established by them were destroyed, and much of their work rendered useless. Kien-lung refused to open commercial relations with all Europeans excepting the

Russians, who were thus enabled to establish an extensive commerce in the northern provinces of the empire. During the succeeding reign Mr. Morrison, an English Protestant missionary, succeeded in translating the Bible into Chinese. In conjunction with Mr. Milne, they founded the Anglo-Chinese College at Malacca. In the early part of 1839 Lin, the imperial viceroy, seized by order of his government and destroyed all the opium at Canton, to the value of ten million dollars. An imperial edict ordered the suppression of the opium trade, as illicit, and in this the English merchants found an opportunity too profitable to be lost. In retaliation the Chinese government declared all commercial relations with Great Britain at an end. This led to what is known as the Opium War, through which England forced China to make free to foreign commerce the ports of Canton, Amoy, Ningpo, Foochoo and Shanghai. As indemnity China was compelled to pay Great Britain twenty-one million dollars, and to cede the island of Hongkong. At the close of the war in 1842 the United States sent Caleb Cushing to China and succeeded in negotiating a commercial treaty on July 3, 1844. China still hated foreigners, and desired to have no intercourse with them. As a result foreign nations were continually subjected to petty annoyances and insults. In 1857 France and England resolved to force a settlement with China for numerous infractions of treaties made with these two powers. On the 28th of December, Canton was bombarded by an allied French and English fleet. The next day it was occupied by the allied forces which consisted of about five

thousand five hundred men. Russia and the United States now entered into an alliance with England and France for a combined effort to force a more liberal treatment of foreign nations by China. The Chinese government yielded, and satisfactory treaties were entered into with the four powers named, which admitted the residence of foreign ministers at Peking, opened several ports in addition to those made free by the treaty of Nankin, and provided for the free navigation of the Yang-ste-Kiang river. An indemnity of five and one-half million dollars was paid to Great Britain, and about half that amount to France. But, as usual, China endeavored to evade the terms of the treaty by prescribing almost prohibitory restrictions and imposing the most vexatious delays. In consequence of this, the British ministers ordered Admiral Hope to force the passage of the Pei-ho. The attempt to execute these orders was defeated and the English were driven back with great loss to the mouth of the river. The British and French ministers left Shanghai and called upon their governments for instructions. The American minister, Mr. Ward, decided to accept the inconveniences and indignities prescribed by the Chinese Government, and so was enabled to reach Peking, but he was denied any communication with the emperor except upon such degrading conditions to himself and his country that he returned in disgust to Shanghai, where he joined his colleagues. The war was renewed and a joint expedition of the English and French was sent to take the Chinese capital. The Pei-ho forts were taken August 21, 1860, and three days

later Tien-tsin was occupied. The Anglo-French forces pushed on and arrived before Peking October 6. Vigorous operations against the city were at once begun. The emperor's magnificent palace was plundered and burned. A week after the arrival of the forces one of the gates of the city was surrendered to them. The imperial government was forced to renew the former treaties and pay satisfactory indemnities.

Numerous insurrections occurred of more or less magnitude in various parts of the empire, but all of them were suppressed. In 1871 China lost the district of Kulja, embracing an area of more than six hundred thousand square miles, which the Chinese were forced to cede to Russia, in satisfaction for a quarrel that arose between the two countries.

In 1867 Anson Burlingame, a former minister from the United States to China, found such favor with that government that he was placed at the head of an embassy which visited the various European powers and the United States. For some reason the French were especially hated by the Chinese, and in June, 1870, occurred the Tien-tsin massacre, in which the French consul, the vice consul with his wife and his interpreter, a Catholic priest, nine sisters of charity, a French merchant and his wife, and three Russians were brutally murdered by a mob; the buildings of the embassy were destroyed and foreigners were forbidden to re-enter the city. The imperial government took extreme measure to punish all who were concerned in the massacre and a special embassy was sent to France to express the regret of the emperor for the crime. The

foreigners were invited to return to the city, and special guards afforded for their protection. About this time was brought to a close the Tai-ping rebellion which had lasted fourteen years. As a result of the suppression of this rebellion, two men were brought into great prominence before the world. One of these was Li Hung Chang, and the other Colonel Charles George Gordon, of the Royal Engineers, who was subsequently captured and killed in the Soudan by the Mahdi. The services of General Gordon had been enlisted by Li Hung Chang in the suppression of the Tai-Pings, and he was thenceforth popularly known as Chinese Gordon. At the death of the emperor Tung-Che, the imperial crown went to his cousin, Kwang-sen, who was not yet four years of age. The direct line of descent in the Mantchu-Tartar dynasty was thus broken for the first time since 1644. At this time when China was so much in need of a strong mind to direct its affairs, all turned to Li Hung Chang as the man best fitted for control. He established military schools, and camps of instruction, employing European officers to drill the army in the tactics of the West. A fleet of gun boats was built, and the capital was impregably fortified. He established navy yards and arsenals, and went so far as to have several first-class men-of-war built in English and German dock yards. In 1878 the Chinese government sent its first permanent embassy to the United States, and the commercial relations between the two countries were greatly extended.

Little worthy of note took place in the unwieldy dominions of the Chinese empire until war occurred

between it and Japan, as the result of their long continued rivalry for supremacy in the Korean peninsula. The formal declaration was made by Japan in August, 1894. Notwithstanding the efforts of Li Hung Chang to create an effective army, the Chinese were continually beaten by their northern neighbors, until they sued for peace and agreed to pay a large indemnity in territory and money.

The result of this war served to bring again to the surface the hatred of the Chinese for foreigners. In July, 1895, a secret order, known as the Vegetarians, massacred eight English missionaries at Whasang, near Kucheng. England made such demands for the punishment of the offenders that all the officers implicated were degraded, and twenty-four of the Vegetarians put to death. Since then it has been apparent that the Chinese government has a most difficult position in which to maintain itself between the ignorant and fanatical hordes of its own territories, and the constant encroachments of foreign nations that have established themselves upon its borders. The irresistible pressure of foreigners continues, and the fate of China hangs in the balance.

THE JAPANESE.

The first reasonable record of the Japanese people begins with B. C. 600. They are described by the native historians as being at that time in a very low state of civilization; their bodies were hairy, they ate raw meat, and lived in rude structures that could hardly be termed houses. The first great name in their chron-

icles was Jimmu Tenno. He was a great civilizer and it is said that he tamed his savage countrymen.

The higher classes of the Japanese affirm that they are descended from Jimmu Tenno, leaving the inference that the lower orders are the offspring of the hairy savages whom he conquered. There is much in the physiognomy of those people to bear out the tradition that there was some such amalgamation of two widely divergent races.

The capital of Jimmu Tenno was at Kioto. The title Mikado, signifying honorable gate, is derived from him. Several famous empresses are found in the line of Jimmu. During the reign of one of these women, Jingo Kogo, Corea was conquered. It is recorded that her son upon his death was deified as the god of war. In the year A. D. 550 one of the princes of Corea came to Japan with the books and idols of the Buddhists, which he presented to the emperor. The doctrines of Confucius had heretofore prevailed in their religious beliefs. The religion of Buddha made such headway that, in the reign of the Empress Suiko, A. D. 593, it was granted full toleration and had won the nobles to its cause.

In the first quarter of the ninth century a script was invented for the writing of their language, by the famous Priest Kobo, and there is little of interest in the history of the country further than the gradual enlightenment and development of the people from that time until the year 1260, when the great Tartar Emperor, Kublai Khan made his successful invasion of China and sent ambassadors to Japan. Most of these embas-

sadors were put to death, and Kublai Khan determined upon invasion of Japan in revenge. This was begun fourteen years later, but the Japanese drove the Tartars back with great slaughter. In 1281 Kublai Khan entered upon a second invasion of the island kingdom, with a great fleet and army. Fortunately for the Japanese a fierce storm destroyed the Tartar's fleet, and the army of the Shogun—or general in chief—drove the enemies away. Civil wars rent the country during most of the fourteenth century, and the factious disturbances were not ended until the year 1573. Immediately following this period Hideyoshi, a leader of one of the factions, being opposed to the Buddhist religion, encouraged and strengthened the Jesuit missionaries who had appeared among them, and on his overthrow the missionaries were expelled from the empire, many of them being treated with barbaric cruelty. This leader aspired to conquer China. One hundred and sixty thousand men, in 1592, invaded the celestial empire, under General Kato Kiyonasa; but at this juncture Hideyoshi died, and the expedition was abandoned. One of his warriors, Iyeyasu, disputed with the son of Hideyoshi for the leadership and was successful. The shogunate of Tokugawa was thus founded, and its princes held power in Japan from 1603 until 1867. Yedo was made capital of Japan by Iyeyasu, and he is justly regarded as the most illustrious prince in Japanese history.

During the time when the Jesuit missionaries had obtained such a foothold in Japan, Portuguese sailors had established a profitable commerce with the people.

But when it was discovered that the Jesuits were endeavoring to advance their interests by uniting with the enemies of the Buddhists, the fudatory nobles instigated at Nagasaki in the year 1622 the terrible massacre, which drove the Christians from the island. A decree was then issued for the expulsion of the Portuguese merchants, and the trade that had been enjoyed by them was given to the Dutch, whose enmity to the Catholics made them acceptable to the Japanese. In 1640 the Christian natives revolted in the island of Amakusa, invaded Japan and captured the castle of Shimabara, which they held for a considerable time against the army of the Shogun. The Japanese borrowed several cannon from the Dutch, and with them reduced the castle, after which ensued a massacre of more than thirty thousand of the invaders. The Dutch thus obtained such favor with the Japanese that for more than two centuries they held a complete monopoly of the foreign trade with Japan. The United States succeeded in breaking this exclusiveness and monopoly in the year 1854, through the efforts of Commodore Perry. An advantageous treaty was ratified and cordial relations established between the two countries. England and Russia followed the example thus set, and the harbors of the islands were rapidly opened to foreign commerce.

In 1871 the first remarkable divergence from ancient customs was made by the emperor. He issued a decree removing all the social disabilities of his people, and admitting them indiscriminately to full citizenship. Since that time the rise of Japan in the arts of civiliza-

tion has been one of the most remarkable events in history. At a bound the people and government reached a position which it had taken ages of strife and blood for the western people to achieve. In August, 1894, the rivalry of long standing between China and Japan for supremacy in Corea came to a head through the formal declaration of war. The Japanese attacked Ping-yang, on Sunday, September 16, and killed or captured seven thousand Chinese. Two days later a naval battle was fought at the mouth of the Yalu, lasting five hours, in which the Japanese sank four of the Chinese vessels, and seriously damaged the others. November 21, a Japanese army under Marshal Oyama, captured Port Arthur and a deplorable massacre of Chinese soldiers followed after the surrender.

The Japanese army now advanced into Manchuria. The Yalu river was crossed in October, when the army separated into two divisions of twelve thousand five hundred men each. The right wing went north to the Fen-Shai-Ling Pass, the left wing went west in order to open communications with the army of twenty-two thousand men under Marshal Oyama, which was being sent by sea to Peking. The Chinese were constantly defeated, and the Japanese army, after severe fighting, captured Kaiping, in December. In February, the Japanese seized Wei-Hai-Wei. The Chinese fleet in the harbor continued to fight with the Japanese fleet several days, but on the 16th surrendered. The continual disasters of the Chinese forces shows that they were not equipped to contest with their more warlike neighbors and negotiations were entered

into for the conclusion of the war. The terms of peace were signed April 17, Korea was given its independence, and a substantial indemnity in money and territory agreed upon. Unfortunately for Japan, Russia, Germany and France objected to the ceding of the Liao Tung peninsula. In compensation for this loss of territory, Japan received an additional indemnity of thirty million taels. Following the conclusion of this successful war, the progress of Japan has continued, so that it has won the unequivocal respect of all nations.

GREECE.

THE HEROIC AGE.

The heroic age of the Greeks covers the period from the first appearance of the Hellenes in Thessaly to their return from the expedition against Troy. The only source of our information concerning the early Greeks comes from their numerous marvelous legends of wars and heroic achievements, which bear but little internal evidence of historical authenticity. These stories would be of little importance to the student of history were it not for the light which they throw upon Grecian mythology. The chief among these legends are those which recount the labors of Hercules, the exploits of Theseus, the events of the Argonautic expedition, the wars of the Seven Captains, and the struggles of their survivors in which Thebes was plundered by the Greeks. Hercules was the most celebrated hero of the Heroic Age. He is reported to have been the son of the God Jupiter and Alomena. When he was an infant, Juno, in jealousy, sent two serpents to devour him. His divine power was then first made manifest. The child seized both the serpents in his hands and squeezed them to death. The jealousy of Juno was not yet rebuked and, by means of artifice, she caused him to make an oath to Jupiter through which he became subservient for twelve years to the will of his enemy Eurystheus. In order to break the divine power of Hercules, Eurystheus commanded him to achieve a

number of seemingly impossible enterprises, which are generally known as the Twelve Labors of Hercules. Through the kindness and good will of the Gods, he was amply equipped for his undertakings. Mercury gave him an irresistible sword, Vulcan provided a golden breastplate, Apollo gave him an extraordinary bow, Neptune provided remarkable horses, Minerva gave him a robe, and he, himself, cut a club from the Nemean wood. The following is an enumeration of the Twelve Labors :

1st. He strangled the Nemean lion, which ravaged the country near Mycenæ, and ever after clothed himself with its skin. 2d. He destroyed the Lernean hydra, a water-serpent, which had nine heads, eight of them mortal, and one immortal. 3d. He brought into the presence of Eurystheus a stag, famous for its incredible swiftness and golden horns. 4th. He brought to Mycenæ the wild boar of Erymanthus, and during this expedition slew two of the Centaurs, monsters who were half men and half horses. 5th. He cleansed the Augean stables in one day, by changing the courses of the rivers Alpheus and Peneus. 6th. He destroyed the carnivorous birds which ravaged the country near the Lake Stymphalus in Arcadia. 7th. He brought alive into Peloponnesus a prodigious wild bull which ravaged the island of Crete. 8th. He brought from Thrace the mares of Diomedes, which fed on human flesh. 9th. He obtained the famous girdle of Hippolyta, queen of the Amazons. 10th. He killed, in an island of the Atlantic, the monster Geryon, who had the bodies of three men united, and brought away his

purple oxen. 11th. He obtained from the garden of the Hesperides the golden apples, and slew the dragon which guarded them. 12th. He went down to the lower regions, and brought upon earth the three-headed dog Cerberus.

The Argonautic Expedition is said, in the popular legend, to have been undertaken by Jason and fifty-four of the most renowned heroes of Greece, among whom were Theseus and Hercules, for the recovery of a golden fleece which had been deposited in the capital of Colchis, a province of Asia Minor, bordering on the eastern extremity of the Euxine. The adventurers sailed from Iolcos in the ship *Argo*, and during the voyage met with many adventures. Having arrived at Colchis, they would have been unsuccessful in the object of their expedition had not the king's daughter, Medea, who was an enchantress, fallen in love with Jason, and defeated the plans of her father for his destruction. After a long return voyage, filled with marvelous adventures, most of the Argonauts reached Greece in safety, where Hercules, in honor of the expedition, instituted the Olympic games.

Some have supposed this to have been a piratical expedition; others, that it was undertaken for the purpose of discovery, or to secure some commercial establishment on the shores of the Euxine, while others have regarded the legend as wholly fabulous.

The Athenian Theseus, according to the Greek legend, was the chief hero of Attica. He was the son of Argus, king of Athens, and of Aethra, daughter of Pittheus, king of Troezen. When he reached his maturity, he set out to visit his father at Athens. On the

way he met with many wonderful adventures. He captured the Marathonian bull and went with the youths and maidens who were sent as the annual tribute to Minos. There he slew the Minotaur, with the help of Ariadne, daughter of Minos, who fell in love with him. She made him a present of an irresistible sword and gave him the clue of thread by which he was enabled to escape from the labyrinth. Ariadne went with him to the island of Naxos, where they separated. He then fought single-handed a battle with the Amazons, who invaded Attica. He was one of the Argonauts and took part in the Caledonian hunt. He cut off the head of Medusa, and performed such other marvelous exploits as make him next to Hercules, the chief hero of Ancient Greece.

The seven captains of the Theban and Argolic war were the seven sons of the seven Argive chiefs, who unsuccessfully attacked Thebes. Ten years later their sons and survivors, known as the Epigoni, again attacked the Thebans. They were successful, Thebes was destroyed, and their fathers avenged. These two wars are supposed to have occurred shortly before the Trojan war.

THE TROJAN WAR.

The siege of Troy is supposed to have been undertaken about the year B. C. 1173 by the confederated princes of Greece. Troy is famous in Greek legends as the capital of Priam and as the object of the remarkable siege under the Greek, Agamemnon, King of Mycenæ. The events of this siege furnished for Homer, the Greek epic poem known as "The Iliad," and its companion poem, "The Odyssey."

The siege of Troy was undertaken to redress the injury done to Menelaus, king of Sparta, by the abduction of his wife, Helen. The goddess Aphrodite had given her to the Trojan, Paris, as a reward for his favorable decision in the contest of beauty between her and the goddesses, Athene and Hera. Paris was the second son of Priam, king of Troy, and Hecuba. Before his birth, Hecuba, his mother, dreamed that her child would be a firebrand, which would cause a great conflagration in their city. The dream was interpreted as a prophesy that her son would cause the destruction of Troy. Accordingly, Paris, at his birth, was exposed on Mount Ida, but was miraculously saved, and finally restored to his father's household. At his marriage to Oenome, daughter of the river-god Cebren, occurred the quarrel among the goddesses as to which was the most beautiful. Paris, being the judge, awarded his decision to Aphrodite, who rewarded him by assisting him to seize and carry away to Troy, Queen Helen, the most famous beauty of Sparta. The outraged Greeks at once prepared to recapture her, and so laid siege to the city of Troy.

According to the Grecian legends, Helen was the most beautiful woman of her age. She was the daughter of Tyndarides, king of Lacedæmon, and was sought in marriage by all the princes of Greece. Tyndarides, desiring not to offend any of these princes, decided on the advice of Ulysses, to bind all the suitors by oath that they would approve of the uninfluenced choice of Helen, and would unite to defend her person and character from the attacks of any enemy that might there-

after arise. Helen chose Menelaus, brother of Agamemnon, and king of Sparta.

The siege of Troy lasted ten years, when the city was taken and destroyed, B. C. 1163. Most of the inhabitants were slain; some were taken prisoners, and a few saved their lives by becoming exiles in distant lands. From the conflicting accounts of both legends and historians, it is impossible to state whether the city was taken by treason, stratagem or storm.

A series of extensive explorations on the alleged site of ancient Troy have been conducted by Dr. Schliemann, a noted German archæologist. The foundations of a city has been laid bare, which was evidently destroyed about 1,500 years before the Christian era. The ruins lie at an average depth of thirty feet below the surface and bear marks of a severe conflagration. Although it has not been conclusively proved that these ruins belong to the Troy of Homer, yet the discoveries seem to substantiate, to a considerable degree, the story of his great epic.

The ancient Grecians were known as Hellenes, and the country was called Hellas. The word "Greek" was not used before the time of Aristotle, and was given to them by the Romans. The first acquaintance that the Romans had with their neighbors came through a near tribe called Græci, and that name was accordingly given to the whole country. A small spot in Thessaly was first called Hellas, but later on, wherever Greeks settled in the Mediterranean peninsula, the territory was called Hellas.

The Hellenic migrations probably came from

Phrygia. The name Hellenes is said to have come from Hellen, son of Deucalion and Pyrrha. Deucalion was the king of Phthia in Thessaly, who was saved, with his wife, from the deluge sent by Zeus. These two were the only surviving persons in the world, and were saved by placing themselves in a wooden chest, which Deucalion had built on the advice of his father, Prometheus. They landed on Mt. Parnassus, after floating nine days. In order to renew the human race, which had been destroyed by the flood, they were commanded to veil their faces and throw behind them the bones of their mother, but misunderstanding the command, they threw stones. Those thrown by Deucalion became men, and those thrown by his wife, Pyrrha, became women. With these people Deucalion founded the kingdom of Locris.

From Hellen, the son of Deucalion and Pyrrha, descended the Dorians, Aeolians, Ionians and Achæans.

Modern investigation has shown conclusively that the Greeks are a branch of the great Indo-European race, coming in successive migrations from Asia Minor.

Argos was the first city to attain political importance at the close of the Heroic Age. For several centuries it was the leading power in the Peloponnesus. In the course of time, however, it was compelled to yield its supremacy to the growing cities of Athens and Sparta.

REPUBLIC OF SPARTA.

Sparta was the chief city and capital of Laconia, a small territory situated in the southern part of Peloponnesus. After the return of the descendants of

Hercules, who were known as the Heraclidæ, the government of the country was administered by the two sons of Aristodemus. The double administration of this monarchy was transmitted to the descendants of each of these sons for a period of eight hundred and eighty years. This joint union gave cause for radical dissensions, which ultimately became anarchy, and the want of a regular system of laws could no longer be disregarded. In this state of affairs, the rulers turned to Lycurgus, brother of one of the Spartan kings, and a man distinguished not alone for his great abilities but for his stern and unyielding integrity. To him was given the important duty of framing a new constitution for his country. The arduous task was at last completed. It bears throughout the stamp of original genius, and is a masterpiece of practical wisdom adapted to the existing needs of his state. Nevertheless, it may be almost wholly condemned in the name of justice and humanity.

The Spartan community for which he made these laws was in substance democratic, and yet in its governing forces it was essentially aristocratic. That the great need of such laws was fully appreciated by the entire state may be accepted from the fact that he induced his fellow-citizens to renounce all property from which any important inequality might arise, and to submit to the most exacting and rigorous supervision of their personal affairs. Everything movable ceased to be private property, and the land was measured out in so many parts that every Spartan and Laconian had sufficient for his family's support. In order to prevent

the industrious from becoming richer than the indolent, the qualified occupant of the land was not permitted to cultivate it. Such work was permitted alone to the Helots, or slaves. That the idea of wealth might be banished from the land, gold and silver were proscribed and the use of iron as money was substituted.

In order to provide the state with citizens full of self-denial and burning with active patriotism, their education by the state commenced with birth and continued through the whole of life. The Spartan girls were put through the severest physical exercise with the men, which however fatal to modesty, produced the strongest possible race of women. In order to secure to the state the most vigorous children, those that were born feeble were doomed to die. The tribunal appointed to judge in this matter rendered a decision a few days after the child's birth, and if it was found strong enough to meet the requirements of the state, it was left with the mother for four or five years, after which it became the property of the state, and was henceforth subjected to the rigid discipline that made the Spartans the most courageous heroes of ancient times.

All the citizens, not excepting the kings, were required to take their meals at the public tables. A kind of black broth was the chief article of food, and every form of luxury and excess was excluded. When the people were seated at these public meals, the oldest man present was accustomed to arise, and, pointing to the door said, "No word spoken here goes out there."

This regulation produced mutual confidence and allowed them to speak to one another in unrestrained conversation. They were accustomed to speak in brief sentences and from that custom has come the word *laconic*, being derived from Laconia, one of the names of their country.

To such extreme was their training carried that a liar was punished not for the lie, but for the fault of being discovered. A successful thief might be rewarded for his cleverness, but he was liable to punishment and disgrace for discovery in the act. Plutarch tells the story of a boy who had stolen a fox and concealed it under his cloak. Rather than to suffer the disgrace of being discovered, the boy allowed the fox to tear an opening into his bowels.

The masculine energy and severity instilled into the character of the women were such as to make military glory their chief admiration. Mothers rejoiced when there was an opportunity for their sons to go into battle, and they considered themselves ennobled if one of their sons fell fighting for his country. The parting injunction of a Spartan mother to husband or son was, "Return with your shield or upon it."

For five hundred years the strange institutions of Lycurgus continued in full force. During this period the other cities of Greece were torn with domestic dissensions, but the government of Sparta was solid and invincible. However, during the reign of Lysander the opportunity and ambition for conquest arose and the country was filled with wealth secured from the spoils of war. The severe manners and rigid virtues of the

citizens relaxed; their laws and institutions were changed, and a period of avarice and luxury prevailed. In the midst of this, Sparta, with the other Grecian States, sank under the dominion of Philip, king of Macedon.

THE MESSENIAN WARS.

The Spartans, under the severe laws of Lycurgus, and the ambitions of later kings, became a terror to their neighbors. The Messenians resisted their encroachments and several bloody wars resulted. The first lasted twenty years, from B. C. 743 to 723. During this time the resources and energy of the Spartans seemed exhaustless, but the Messenians, though brave and warlike, became more and more weakened until at last they were compelled to conclude a disadvantageous peace. The submission, being forced upon them, could not be considered permanent, and the unhappy people, goaded to desperation by the oppression of their conquerors, took up arms again in the hope of being able to free themselves from the galling yoke. This second war was under the leadership of Aristomenes, a prince of the most generous and noble feelings, exalted patriotism, and intrepid character. This time, the Argives and Arcadians, alarmed at the growing ascendancy of Sparta, joined the Messenians, and three times in succession defeated the encroaching Lacedæmonians. At this the Lacedæmonians, or Spartans, began to lose courage and applied to the Oracle for advice. The Oracle replied that they could not hope to win against the Messenians and their allies unless a leader was ob-

tained from Athens. Accordingly they sent to Athens asking for a suitable leader. The Athenians, not wishing to aid the Spartans, sent the elegiac poet Tyrtaeus, then a lame schoolmaster without reputation. Tyrtaeus however, proved an inspired leader. He wrote patriotic songs, which thrilled the Spartans to their highest efforts, the result being that the tide of war was turned, the Spartans overcame their enemies, and defeated them with irreparable losses. Aristomenes, seeing that he could not save his country from entire subjugation by continuing the struggle, visited foreign courts and endeavored to raise enemies elsewhere against the oppressors of Messenia, but he died before anything was accomplished, and the remnant of the Messenians were either reduced to slavery or transferred to the island of Sicily, where they built a city called Zancles, afterward famous under the name of Messina. This war lasted fourteen years, ending B. C. 760. Its result confirmed the supremacy of Sparta in southern Greece.

ATHENS.

The Spartans, otherwise known as the Lacedæmonians and Laconians, were at complete variance in their stern and unyielding character with the lively, polite and humane nature of the Athenians. Lacedæmon had long found a bitter rival in Athens. After the death of Codrus, B. C. 1068, the Athenians abolished royalty and appointed magistrates under the name of archons, to govern them in the place of kings. At first the authority of these rulers was for life, but

later their term of office was reduced to ten years, and then to one. The restless and inconstant spirit of the Athenians could not be controlled by the limited power of the magistrates; therefore, disturbances and factions constantly agitated and weakened the state. To provide against this they had recourse to new legislation in a manner similar to the Spartans, when they invested Lycurgus with the duty of preparing a new constitution.

Draco was at that time, B. C. 624, the most renowned in Greece, for his wisdom and integrity. Upon him devolved the task of preparing the required laws. This he did, and such was their severity, that tradition says they were written in blood. According to Draco the virtue of the state could only be secured by making death the penalty for the least crimes, and since no heavier penalty could be devised for greater offences, the one sweeping penalty of death covered all. Such laws could not be put into execution in Athens. They were tried for awhile, then fell into disuse and the disorders of the state were as great as ever. To remedy the distressful state of the government, the Athenians next had recourse to the genius of Solon, a descendant of Codrus. His great talents had won for him the respect and affection of the whole people, and he was appointed archon by the unanimous consent of all parties. Such was their confidence that they invested him with full authority and made him their common arbiter and legislator. He at once annulled all the statutes of Draco, except that which inflicted capital punishment for the crime of murder. Strange to say

the Athenians at this time held murder in such horror that they would not pardon anything which appeared to have the remotest tendency to that crime. As an illustration of this it is related that on one occasion their most famous tribunal called the Areopagus, condemned to death a young boy who had been seen cruelly picking out the eyes of birds. The murderous disposition thus discovered in him, made the tribunal feel that he would afterwards become a scourge to society, and that the people would be best protected by his death. No law was enacted against the enormous guilt of parricide because such a crime had never been known in Athens, and Solon considered it so nearly impossible that no mention was made of it in his code. He did not endeavor to make the poorer classes independent as Lycurgus had done, by dividing the land among them, but he took efficient measures to relieve them of their debts to the wealthier classes.

In Sparta the exclusive occupation of both sexes had consisted in a bodily and military exercise, which naturally led to a life of warfare; but Solon sought to inspire in the Athenian youths loftier sentiments. His chief desire was to make them industrious, and to create in them a love for the arts of peace. His efforts were successful, and no city was ever more distinguished than Athens for the masterpieces it produced. In the course of a few generations the Athenians exceeded all the people of antiquity in refinement and sagacity. Even the lowest classes of society acquired artistic tastes, and it is related that a market woman discovered the celebrated Theophrastes to be a

stranger from the slight accent which she heard in his pronunciation.

According to the new code, the Athenians were divided into four classes; three of the rich, and one of the poor. The rich retained exclusive possession of all state offices, magistracies and employments. However, the poor were given the right to vote in public assemblies. As the poor were so numerous this franchise gave them great power. In compliance with Athenian legislation, none were admitted to membership in their tribunals excepting men of superior intelligence, wisdom and experience. The legislative body at Athens thus became the most respected and renowned in the world. Its reputation for justice and sagacity became so great that the Romans themselves frequently referred their difficulties to the Athenian court. It may be truly said of this august senate that there was never any object of consideration before them but to ascertain the truth, and execute justice. In order that external objects might not disturb the attention of the judges from the subject in hand, their most important sessions were held at night or in isolated places. Their advocates and orators were required to talk directly to the point, and were not privileged to make use of any exordium, peroration or digression.

Having completed his laws and seeing them in successful operation, Solon endeavored to devise some plan which would prevent his countrymen from changing the course thus set for them. He caused the people to swear that these laws should be unchanged for one hundred years. He then went into foreign countries

and traveled for ten years, visiting the most renowned courts of the great nations. When he returned to Athens he found the people distracted by civil feuds and factions. He had the grief to see rise rapidly to power an ambitious demagogue named Pisistratus. This artful man was possessed of great riches, which he lavishly distributed among the poor, thus securing their friendship and votes. Under the veil of moderation and beneficence, the unprincipled Athenian pursued his way toward the overthrow of the Athenian liberties. His eloquence, affability and benevolence made the common people a unit in his favor. He persuaded them that his popularity had made him so odious to the nobles and wealthier people of the state that a body guard was necessary for his personal safety. To give sufficient color to this claim, Pisistratus inflicted upon himself a number of wounds, and while his body was covered with blood he caused himself to be carried to the market-place in his chariot. There he roused the indignation of the citizens by giving them to understand, in a fiery speech, that the nobles had attempted to assassinate him because of his earnest zeal for the good of the people. In spite of the remonstrances of Solon an assembly was at once convened, and forty guards were voted for the security of Pisistratus. This crafty usurper in a short time, under various pretexts, was enabled to have this guard increased from forty to six hundred. A little later, with the assistance of these devoted followers, he found an excuse to take possession of the citadel, and then made himself absolute master of Athens, B. C. 561. Solon,

finding himself unable to prevent the usurpation, bent all his energies to make the new administration as beneficent to the state as possible. The aim of Solon was to secure the liberty of the people rather than the irresponsible freedom of the populace. He considered the forms of a pure democracy dangerous, and desired to limit them by a moderate aristocracy. In this regard he was in perfect accord with Pisistratus, and the power which had been so illegally acquired was administered with commendable equity and mildness. Encouragement was given to every form of art and industry. The distress of the needy and afflicted was relieved with prudent liberality, and the city was embellished with great judgment. During this time no effort was spared to promote the happiness and exalt the splendor of Athens.

So much was done for the good of the people that the tyrannical usurpation of Pisistratus was greatly redeemed. Solon did not long survive, but died B. C. 558. According to his will, his body was burned and the ashes were sown in the island of Salamis, which in his youth he had won for Athens.

As soon as Pisistratus was master of the city he banished Lycurgus and Megacles, who had been most active in opposing him. In a short time they succeeded in arousing such opposition to Pisistratus that he was driven into exile, but a disagreement of his enemies resulted in a compact between Megacles and Pisistratus in which the usurper, by marrying the daughter of Megacles, was permitted to return to Athens. The tyrant, however, treated his newly acquired wife with

such contempt that Megacles again made common cause with Lycurgus, and Pisistratus was again driven into exile. During this second exile he lived in Eubœa ten years, at the end of which he returned to Attica, collected a body of partisans at Marathon, defeated his rivals and again made himself supreme in Athens. Pisistratus in this third term of tyranny, employed a band of Thracian mercenaries and through them was able to maintain his authority without molestation. He enforced scrupulously the statutes of Solon, and won the applause of the Fourth Estate, as the poor were called, by throwing open to them his magnificent gardens. He gave great encouragement to art and literature, established the first public library in Greece, and placed the world under obligations to him by gathering together the Homeric poems.

Athens was in a state of tranquillity and prosperity for the thirty-three years during which it continued to be under the direction of his great executive ability. He died B. C. 527, and the government descended to his sons, Hippias and Hipparchus. The poets, Anacreon and Simonides, were maintained at the Court of Hipparchus, who is also noted as having placed the Hermœ, or small statutes of Hermes, over the city and country as boundary posts, on them being placed the moral sayings of noted philosophers, to remind the people of their obligations. A private feud now brought about a change in government. Harmodius, a politician of considerable following, gave offense to the two rulers, and, in retaliation, Hippias publicly insulted the sister of Harmodius. At the festival of

Panathenæa, Harmodius and a friend, Aristogiton, stood with daggers hid in the myrtle leaves upon which their food was to be placed, and awaited an opportunity for bloody revenge. While Hippias was conversing with one of their number, the conspirators rushed upon the two kings, and Hipparchus was killed, but Hippias escaped. Instead of endeavoring to conciliate his enemies, and modify the public discontent, Hippias entered upon a career of cruelty and oppression, which could not long endure in Greece. Clisthenes, the son of Megacles, won the Delphic oracle over to the side of the people of Athens, and succeeded in causing it to advise the Spartans to interfere against Hippias. A force was sent over from Lacedæmon and the tyrant was driven into exile. He went to the Persian court, which was a welcome home for all the enemies of Grecian liberty. Clisthenes at once became leader of the popular party, and laid the foundation of Athenian democracy by changing the constitution so that any above the class of extreme poor might have a share in the government. In order to provide against the possibility of ambitious citizens becoming demagogues and then despots, as had been the case with Pisistratus, Clisthenes introduced ostracism. This plan provided that whenever six thousand votes were cast for the banishment of any man whom the people considered dangerous to the state, his exile would be ordered without question or inquiry. As it was a difficult matter to cause six thousand free citizens to vote for the ostracism of another free citizen, without just cause, there was less abuse than might be expected in such an extraordinary system.

The almost fatal divisions and quarrels of the classes for supremacy continued, until they were awakened from their folly by finding themselves face to face with the danger of destruction from a relentless foe, with whom almost every petty state in Greece had been intriguing for the discomfiture of the others. From the direction of Persia there came the overshadowing warning of such a danger that every quarrel was hushed, every wound was closed, and all parties united to save themselves from the king of Persia.

THE PERSIAN WAR.

Darius, son of Hystaspes, being incensed against the Athenians for having aided the people of Ionia in an attempt to throw off the yoke of Persia, and for having burned and ravaged Sardis, the capital of Lydia, determined upon the subjugation of the Greeks. An insolent demand of submission was made upon them, which Athens and Sparta scornfully refused, and Darius began a hostile movement, both by sea and land.

The Persian messengers to Aegina and Thebes returned to Darius with the earth and water required as symbols of submission, but the heralds coming to Athens and Sparta were thrown into wells and told to procure for themselves, the earth and water they demanded.

Mardonius, the Persian general, was succeeded by Datis, son of the former governor of Lydia, and assisted by Artaphernes, a fleet of five hundred ships was collected with an army of one hundred thousand men. Provisions against a repetition of previous disasters

were carefully made and the fleet soon arrived at the islands of the Aegean Sea. It proceeded first to Eretria, a city of Eubœa, against which Darius was greatly incensed because of the assistance it had given to the Ionians in their revolt. He destroyed the city and sent the inhabitants to Persia in chains. Hippias, the banished king of Athens, burning with revenge, led an army of Persians toward Attica and landed on the narrow plain of Marathon. The Spartans were unwilling, because of their superstitious fears, to go into battle until after the full of the moon, thus leaving the little band of Athenians to oppose the entire force of Persians. But the Athenians had a remarkable military commander in Miltiades, who concentrated the energies of the republic, and inspired the people with extraordinary enthusiasm and ardor.

At the time that Darius invaded Scythia, Miltiades was tyrant of Chersonesus, and, having accompanied Darius in the Scythian expedition, was well acquainted with the Persian mode of warfare. Miltiades did not await the approach of the Persians, but marched immediately onward to Marathon with his little band of ten thousand men, prepared to encounter the Persian host of more than one hundred thousand. Miltiades drew up his force on the narrow plain where it was almost impossible for the Persians to use their cavalry with any effect. Datis, the Persian commander, saw the advantage taken by the Greeks, but believing that his superior force was overwhelming, he decided to risk an engagement. At the signal for battle the Athenians advanced running,

and engaged the Persians in a hand to hand conflict. The unwieldy forces of Datis were at once thrown into disorder and retreated in confusion to their ships. The victorious Greeks slaughtered twelve thousand Persians, set a large portion of their fleet on fire, and captured seven of their best vessels. As an incident of the ardor of the Athenian soldiers it is related that one of the men finding victory secure left the battle-field and ran with the news to the city. Exhausted and covered with blood he fell dead at the feet of the magistrates, after exclaiming, "Rejoice, rejoice, the victory is ours."

The enthusiastic Athenians now agreed to furnish Miltiades with a fleet of seventy ships for the purpose of punishing those unpatriotic islands which had favored the Persians. Paros, which was not one of these, was besieged, but for some reason not definitely known to history, the siege was raised and Miltiades returned home. Miltiades had maintained secrecy concerning his attack on Paros so that when the fleet sailed away its destination was known only to the commander-in-chief. On his return home Miltiades was accused of treason and fined fifty talents. Being unable to pay this fine, he was thrown into prison where he died. After his death the fine was paid by public subscription and the stigma raised from his name. The unhappy fate of Miltiades is often cited in proof of the fickle character of the people, and is used as an argument against democratic institutions. Without doubt the republic of Athens has much to answer for on the score of ingratitude, but there is much to say in favor

of the Athenians in their conduct toward Miltiades. When he asked the government to furnish him a fleet without orders as to its destination, he gave the assurance that his enterprise was honorable and would prove of great advantage in wealth and glory to his country. Much treasure was spent, and many lives were lost apparently through the incapacity or treachery of Miltiades. Whatever the cause of the failure, the expedition returned home in disaster and disgrace, and the character and purposes of Miltiades became at once objects of the closest scrutiny. It was found that private resentment against a prominent citizen on the island of Paros, was the motive of the expedition. All in all, the expedition was found to be unprincipled and therefore dishonorable to the Athenian people. As it was in a time of peace and the Parians had not taken part with the enemies of Athens, popular resentment against Miltiades arose all the higher because of the extraordinary homage they had paid to him as the hero of Marathon. After deliberate investigation and judgment the recent favorite was impeached as worthy of death. In this view the sterling integrity of the Athenians is made all the more prominent because justice demanded that gratitude for the previous services of Miltiades should not exempt him from just punishment. The fine imposed was not unreasonably heavy, but he refused to pay it and so was sent to prison. The wound from which he died while there was not received in battle, but came from a fall which had occurred some time before. Considering these circumstances there is reason to believe that the case of Mil-

tiades does not show that republics are fickle, but rather illustrates the inflexible sternness of Athenian justice.

Notwithstanding his defeats, Darius was as determined as ever to subjugate Greece. He spent the following three years in preparing one of the most powerful armaments that was ever sent forth on any expedition of invasion. He intended to lead the Persian forces himself, but just before they were ready to set forth he died and his son Xerxes ascended the throne and took command. At the death of Darius, the Egyptians revolted. Xerxes threw part of his army of invasion into Egypt, quickly crushed the revolt, and then went on to Greece. However, realizing the desperate courage of the people he was intending to subjugate, he spent four years in preparation for what was intended to be an irresistible conquest. He marched towards the Hellespont with all his force, and passed the winter at Sardis, from which place he sent heralds demanding submission from all the Grecian states, excepting Lacedæmon and Athens. The Thessalians and some other minor provinces submitted. When spring came the Persian army, estimated by some to have consisted all told of nearly five million persons, including women, children, slaves and general camp followers, moved on towards Greece.

A bridge of boats was made across the Hellespont for the passage of this enormous host, but the rapidity of the current and the width of the strait not being sufficiently estimated, the undertaking proved a failure. A storm destroyed the bridge, and Xerxes in a fit of passion ordered the workmen who had con-

structed it to be put to death. The rebellious sea was then scourged with three hundred lashes. A second attempt was more successful, and a steady stream of people poured across the bridge for about seven days and nights. At Dor, Xerxes reviewed his army. He found his available infantry to be one million seven hundred thousand; his cavalry eighty thousand, and his fleet of one thousand two hundred and seven vessels each equipped with three hundred fighting men. A contingent of Egyptian soldiers followed in twenty vessels, each carrying two hundred men. Besides these there were small galleys, transports, and other auxiliary vessels carrying provisions amounting in all to about three thousand ships. Such a formidable army seemed invincible, and the Greeks were in great terror. The principal anger of the Persians being directed against Athens and the Lacedæmons, these two states assumed the lead in all the efforts for defense. Ambassadors were sent to Gelon, tyrant of Syracuse, to Argos and to the Isles of Corcyra and Crete. But nowhere could help be found. The Athenians then took recourse to their superstitions and consulted the Oracle of Delphi. The usual equivocal answer was returned that when all else was destroyed they might preserve themselves by their wooden walls.

Themistocles was now at the head of Athenian affairs, and he interpreted this answer to signify that their safety lay in ships. Themistocles was one of the most profound politicians of ancient times, and, fully foreseeing the great invasion that was now under way, he had begun immediately after the battle of Marathon

to increase the maritime power of Athens. The whole resources of the government and people were thenceforth employed in building galleys. Two hundred of these vessels were ready to meet the Persian fleet. Themistocles was given supreme command, and Eurybiades, a Spartan, was made commander in chief over the several forces of the allies. In the presence of such appalling danger the petty animosity of the Greek states subsided, and Themistocles joined in soliciting the return of Aristides, whose banishment he had assisted to procure. In the invasion of Darius, Aristides had been of great service to the state, and because of his spotless integrity of character, had acquired the surname of Just. When the question of his ostracism was being voted upon he was asked by a citizen, who did not recognize him, to write the name of Aristides upon the shell which he intended to vote. "Why," said the astonished man, "what evil has Aristides done you?" "None that I know of," said the citizen, "but I am tired of hearing him called 'The Just.'" Aristides then wrote the name as requested, and there were so many votes favorable to his banishment, that he went into voluntary exile, but returned at the invitation of his country.

Xerxes marched without difficulty through Thrace, Macedonia and Thessaly. Every city through which he came prepared for him splendid entertainments, and Xerxes believed that he could march on with ease over the necks of subservient people. But at the Pass of Thermopylæ, there was lying in wait for him Leonidas, king of Sparta, with over five thousand regular troops.

This pass was a narrow sea between Mt. Aetna and the sea leading from Thessaly to Phocis. Its name was derived from two Greek words, *Thermæ*, meaning warm spring, of which there were several near,—and *pylæ*, gates. This passage was not wide enough for two chariots to pass abreast, but the Persian land forces were obliged to pass this in order to reach Attica. When Xerxes saw that Sparta had taken possession of this Pass, he sent them what was intended to be a conciliatory message. “The Persians,” so the messenger said, “are not at war with the Spartans, but with the Athenians only; therefore, Xerxes desires you to lay down your arms.” “Tell him to come and take them,” was the reply of Leonidas. The Persian troops came on and found the Grecian phalanx planted across the Pass of Thermopylæ. This phalanx was a square battalion of soldiers with their shields joined and their pikes crossing each other. The rank and file were so closely arranged that it was an exceedingly difficult task to break it. For three days the Persian host threw itself upon that body of devoted men, like waves of the sea upon a rocky shore, but the Spartans held the Pass. At last treachery, which seemed to defile the Greek character almost as much as their unparalleled heroism ennobled it, succeeded in helping the Persians to a victory they could not otherwise have attained. A Grecian deserter showed the Persians a secret path. When it was found that the Persians were pouring over the mountains, Leonidas determined to sacrifice himself and his devoted followers in order to show the Persians the unconquerable nature of

the people they sought to subjugate. However the Oracle had already foretold that either Sparta or her King must perish. Three hundred Lacedæmonians decided to share the heroic fate of the Spartan king, and without a hope of victory or escape the little band advanced to the attack, determined that their lives should be a costly sacrifice to the enemy. Leonidas was the first to fall, but his soldiers rallied around his body and fought until twenty thousand Persians were slain. Only one of the three hundred men remained alive to carry the news to Sparta, but to such a pitch had the heroic ardor of the people been raised that the surviving man became the contempt of his countrymen, who vied with one another in giving honor and glory to those who had so nobly died. At the pass where the Spartan soldiers of Lacedæmon so nobly fell was erected a monument bearing this inscription, written by Simonides: "Go, stranger, and tell Lacedæmon that we died here in obedience to her laws."

Meanwhile a terrible storm had destroyed hundreds of vessels in the fleet of Xerxes, although it was still vastly superior to the Grecian fleet. It had followed the land forces and lay near them on the northern coast of Eubœa. Several hard and desperate engagements took place between the opposing fleets, the Athenians being successful in every instance. Finding that the Persians had forced the pass of Thermopylæ, the Grecian fleet withdrew and the Persians took possession of Eubœa. Xerxes passed on through Phocis, burning the cities and laying waste the coun-

try. At this time the Peloponnesians, disregarding the claims of their allies, fortified their peninsula by building a strong wall across the isthmus, from the Gulf of Corinth to the Gulf of Athens, thus deserting the Athenians. When this unpatriotic selfishness was discovered by the Athenians they abandoned their city and all the able-bodied male citizens went aboard the ships, piously trusting in the prophecy of the Oracle concerning wooden walls. The city was solemnly committed to the protection of Minerva, and the women and children were sent to Salamis and Aegina. In a short time Xerxes reached Athens, burned the citadel and slaughtered the few citizens who had determined to meet their fate in the destruction of the city. All the pieces of fine art found in the city were sent to Susa, which had become the capital of the Persian Empire.

The Greek fleet, consisting of 380 vessels, was attacked by the Persians with a fleet of 1,200 ships. Xerxes placed himself on an eminence, from which he could oversee the fight, and when the certainty of defeat became apparent, he at once left the scene and hurried on across the Hellespont.

The army of Mardonius, consisting of 300,000 Persians, was met at Plataea by the combined army of the Athenians and Lacedaemonians, and totally defeated, B. C. 479. As an incident illustrating the character of the age, on the night before the battle of Plataea, Alexander, one of the soldiers of Macedonian mercenaries fighting in the ranks of the Persians, stole out of camp in the darkness and visited the Greek

camp, where he called for an interview with Aristides, informing him of the Persian plans for the coming attack. He excused his treachery toward the Persians by saying: "I am myself a Greek by descent and with sorrow would I see Hellas enslaved by the Persians." Ten days were consumed by the victorious Greeks in dividing the spoils they had secured by their great victory. The body of Mardonius was found among the slain and given honorable burial by Pausanias. The most conspicuous traitor to the cause of the Greeks was Thebes. A contingent of Theban troops had been placed by Mardonius opposite the Athenians, and their desperate valor at times seemed about to win the day for the Persians. The first duty of the victors was to punish their treacherous kinsmen, and Spartan troops at once proceeded to ravage their territory, and lay siege to the city of Thebes. A demand was made upon the authorities of the city that the leaders of the unnatural alliance with the Persians should be given up for punishment. This was refused, but the leaders decided to surrender themselves, expecting that their friends could ransom them, but no sooner were they in the power of Pausanias than they were sent to Corinth and executed.

On the same day of the victory at Plataea the Greeks destroyed the remainder of the Persian fleet at Mycale. The ambitious schemes of the Persian kings concerning Greece thus came to an end and the inglorious life of Xerxes was soon terminated by assassination. He was succeeded by his son Artaxerxes Longimanus, B. C. 464.

At the close of this war the national character of the Greeks reached its highest elevation. The common danger had annihilated all petty animosities and made them a united nation, but no sooner was the common danger averted than the Greek character for internecine quarrels reasserted itself and the petty antagonisms once more broke forth. Sparta meanly opposed the rebuilding of Athens, which had been destroyed by Xerxes, and when Athens had again risen to splendor, it saw with pleasure the depopulation of Sparta by an earthquake, and rendered poor assistance when the Spartan slaves took advantage of the calamity to rise in rebellion.

When Cimon, the son of Mathiades, who expelled the Persians from Thrace and destroyed their fleet off the coast of Pamphylia, was supplanted in public favor by Pericles, he was exiled, only to be recalled for still greater service to his ungrateful country. He landed in Cilicia and completed his triumph over the Persians by defeating three hundred thousand under Megabyzes, B. C. 460. Artaxerxes, the Persian king, was compelled to sue for peace, which was granted by the Greeks on the most favorable and honorable terms. The freedom of the Greek cities of Asia was assured, and it was stipulated that the fleets of Persia should not approach the Grecian coast from the Euxine Sea to the extreme boundary of Pamphylia.

In this period flourished Pericles, Socrates, Plato, Aristotle, Xeno and Pythagoras, and others so eminent as poets, sculptors, historians, architects, painters and philosophers, that no other age in the history

of the world has been so prolific of great men. Pericles, in whom were combined the characteristics of the admiral, general, statesman and orator died of a plague which raged at Athens B. C. 429.

THE PELOPONNESIAN WAR.

Athens and Sparta were such bitter rivals for supremacy that it seemed impossible for the two to exist together as independent states. Athens was at the head of the Ionic race of Greeks and Sparta at the head of the Doric. Athens was a democracy and advocated the widest liberties for the people. Sparta was an aristocracy and its policy was to favor privileged classes. Athens was mistress of the sea and in that capacity was able to demand and collect tribute from her allies. Sparta, not being in a position to levy tribute, made no claims upon its allies. On account of this, in the commencement of the great contest between the chief powers of Greece, the people outside of the contending countries chiefly favored Sparta. The Athenian allies were groaning under the burdens imposed upon them and were secretly looking to Sparta for deliverance.

Archidamus, king of Sparta, at the head of the Peloponnesians, advanced into Attica. Pericles, who commanded the Athenian forces, determined to prevent a battle, but, to retaliate for the injuries inflicted by the Spartans, determined to make a descent upon the Peloponnesian coast. The inhabitants of the country, endangered by the advance of Archidamus, were caused to destroy their own houses and fields,

to remove their herds to Eubœa and retire to the city. The distress of the multitudes thus gathered together was very great, but they cheerfully lent their energies toward the success of the war. Archidamus ravaged the country and the popular voice of Athens demanded a battle. Pericles, strong in the wisdom of his course, remained through the clamor fixed in his purpose. Meanwhile, agreeable to his plans, the Athenian fleet ravaged the western coast of the Peloponnesus and caused such distress among the inhabitants that the Spartan army was compelled to return to their defense. During this period each was destroying the other, while neither gained anything of advantage.

The next year the city of Athens was visited by a most virulent plague, which broke out in the city among the multitudes that were crowded together there. The mortality was so great that the dying were unattended and the dead were left unburied to increase the horrors of the pestilence. As a strong comment on human nature, the living, instead of mending their ways, fell into the most disgraceful licentiousness. In the midst of the general distress Pericles alone remained unmoved, although the plague had swept away most of his devoted personal and political friends. His sister and two sons were its early victims. Only once did this great statesman give way to his emotion, and that was when his youngest and favorite son was stricken. His ancient house was now without an heir, and his enemies, led by the brilliant Cleon, openly charged him with the

most disgraceful private and public crimes. It seemed for a time as if he was about to be thrown from the leadership of his nation, but the investigation into his conduct, which was made at his demand, revealed only a self-sacrificing and noble patriot. The people saw that an unjust persecution had been waged against their great leader, and he was triumphantly re-elected to the office of Strategus or General. A year later his strength gave way under the great strain of sorrow and responsibility, and he died. On his death bed he said to his weeping friends, who were recalling the brilliancy and glory of his achievements: "What you praise in me is partly the result of good fortune, and at all events common to me with many other commanders. What I chiefly pride myself upon you have not noticed. No Athenian ever wore mourning through me."

In the second campaign, B. C. 430, Attica was ravaged by the Peloponnesians, and they succeeded in plundering the silver mines of Alurium. The next year Plataea was besieged by the Spartans, who reminded them that the Spartan general, Pausanias, after the great victory in Plataea, had taken a solemn oath that the city should forever be secure from invasion. To this the Spartans replied that the oath could not be respected while Plataea was an ally of Athens, but the Plataeans refused to desert Athens, and the siege continued two years, when the city was taken and all the inhabitants put to death. In the engagements that followed the Athenians were successful, and at last destroyed the Spartan fleet in the

harbor of Pilos. A number of Spartan prisoners of rank were taken, and the Lacedæmonians, finding themselves facing ruin, made earnest overtures for peace, but they were rejected.

Sparta found, in the young Brasidas, a general of new and effective resources. For a while the cause of Sparta was in the ascendancy, but in the battle near Amphipolis, Brasidas was mortally wounded, and Cleon, the Athenian general, slain. The Athenians were defeated, and with the death of both the Athenian and Spartan leaders, the principal obstacles to a general peace were removed, and in the spring of B. C. 421 a treaty was made to cover a period of fifty years. This treaty was known as the "Peace of Nicias."

The chief power at Athens was now shared between Nicias, who was a nobleman of invincible integrity and patriotism, and Alcibiades, the grandson of Pericles, who was as unprincipled and profligate as he was brilliant and wealthy. Alcibiades was ambitious to achieve glory and power. Thinking to obtain both by a conquest of Sicily, he prevailed upon the Athenians, against the counsels of Nicias, to equip a fleet and send it against Syracuse, which had favored the Spartans. The most powerful and splendid armament that Athens had ever raised in war was sent upon the expedition, with Alcibiades, Nicias and Lamachus as chief commanders. The night previous to the departure of the fleet a series of outrages had been attempted upon the images of Mercury, and for some cause suspicion was made to rest upon Alcibiades. No greater crime could be charged upon an

Athenian than disrespect to the national gods, and when Alcibiades was summoned home for trial he left the fleet, fled to the Peloponnesus and joined the Spartans.

When Syracuse learned of the threatened attack it at once implored aid of Sparta, and the Spartans were considering what to do when Alcibiades appeared among them, burning with resentment against his native country. He adopted the plain dress and severe manner of the Spartans, and by his skill, so artfully wrought upon their fears and their pride as to persuade them not only to send supplies into Sicily, but to enter upon an invasion of Attica. Meanwhile, the siege of Syracuse was in progress, and when a powerful Spartan force arrived at Syracuse under Glippus, Nicias sent to Athens for re-enforcements, which were sent to him under Demosthenes, a relative of the great orator. The Athenians were unable to make any progress in their siege of Syracuse. On the contrary, the battles fought by sea and land were generally unfavorable to Athens. At last they were forced to retreat, when both Nicias and Demosthenes were taken prisoners and slain. The Athenians were dismayed at these disasters and the republic seemed all but lost. Their navy was destroyed, their treasury exhausted and their allies were in revolt, but the indomitable spirit of the people rose to increased vigor with each disaster. All their resources were now employed to retrieve their lost fortunes, and they would doubtless have been successful over the limited resources of Sparta if it had not been that Sparta found help in Persia. Lysander, an accomplished Spartan, visited

the satraps of Lydia and of the Hellespont and persuaded them to furnish his people with the supplies necessary for them to carry on the war with their neighbors. The object of Persia was not to benefit Sparta, but to ruin Greece.

During this time Alcibiades had not found the favor at Sparta which he had hoped to gain. He visited Sardis and won the friendship of Tissaphernes, the satrap of Lydia. His dejected and almost ruined country now saw that Alcibiades was the only Athenian who had the ability to extricate them from their difficulties. They, therefore, urgently invited him to return. He did so and was appointed general in chief of the Athenian forces. Under his guidance the fortunes of Athens arose. Athenian supremacy was established in Ionia, and Thrace and Bysantium were taken.

During the absence of Alcibiades on one of these expeditions and contrary to his orders, the Athenian fleet attacked the Spartan fleet commanded by Lysander at Notium, and was defeated. The news of this terrible disaster came to Athens about midnight. The citizens were aroused from their slumbers by the fearful tidings, and they thronged the public places in consternation and distraction. The situation of the city was desperate, as the sources from which the Athenians drew their provisions were now in the hands of the Spartans and starvation seemed to be before them. At the meeting of the Public Assembly early in the morning it was agreed to set free all prisoners except those guilty of the most unpardonable crimes

in order to enable them to take part in the public defense. Debtors were released from their obligations and the citizens of all classes met in the acropolis and swore solemn oaths of mutual forgiveness and harmony. The fall of the city was plainly only a question of time, as famine at once appeared within the walls. They offered to submit to terms of peace, provided the Spartans allowed them to retain their long walls and the port of Piranes, but the Spartan Ephors rejected the conditions. Archestratus, one of the senators, arose to speak in favor of accepting the Spartan terms, but he was at once seized and imprisoned by the indignant citizens, although hundreds were then dying from hunger. Three months of negotiation followed, during which the suffering of the people became so great that the Public Assembly decided to accept peace on any terms.

The Thebans and Corinthians implored Sparta to destroy Athens, obliterate its name and to deport the entire population as slaves into foreign countries. At this time, while their enemy was helpless at their feet, the Spartans exhibited the only generosity ever known in their history. They declared that the city should neither be annihilated nor the people enslaved which had assisted to make so glorious the name of Greece. In March, B. C. 404, Lysander took formal possession of Piranes and the Spartan army entered Athens. Thus, after twenty-seven years of war, Athens fell and Sparta, in alliance with Persia, was supreme in Greece. Free government was destroyed and oligarchy set up in its stead.

After the crushing defeat at Notium, which was the cause of the Athenian downfall, the panic-stricken people, without investigation, attributed the disaster to the mismanagement of Alcibiades, who was dismissed from the command and exiled. He sought refuge with Pharnabazus, in Phrygia, where he was treacherously betrayed to the enraged Athenians by the Spartans. Soldiers were sent to take him. They arrived at night and set fire to his house. As he attempted to escape the soldiers killed him with arrows. He was left where he fell, and it is said that one woman alone remained who had sufficient regard for him to give his body decent burial.

Sparta ruled Greece under the constitution and laws of Lycurgus, under which the Spartans had come to their present power, but the self-sacrificing spirit of public virtue had passed away and the corruptions of Persian influence gradually made of them a degenerate people. The authority at Athens was vested in an assembly of men known as the Thirty Tyrants, who were led by Critias, an unscrupulous politician, who had formerly been banished from the city and who now used his position for the gratification of his revenge. Everything was administered for Lacedæmonian interests, and scenes of profligacy and tyranny prevailed over all other considerations.

It was during this time that there lived in Athens one individual whose character shines forth in the brightest luster of ancient times. Socrates, the teacher and philosopher, alone resisted the tyranny of vice with calmness and invincible integrity. Such a reign

of debauchery and oppression could not long continue. A year had hardly passed when Thrasybulus, at the head of a number of his exiled countrymen, entered Athens and drove out the Thirty Tyrants. Pousanis, now king of Sparta, favored Thrasybulus, and he procured the banishment of the Tyrants from Greece. The constitution of Solon was restored, but the better spirit of Greece had departed. This degenerate state of affairs may be inferred from the fact that the wisest and best man among them was condemned to death without cause. His death was procured by the Sophists, a sect whom Socrates justly despised. The verdict rendered by his judges was that he must drink a cup of hemlock. His friends could easily have secured his escape by bribery, but he refused to owe his life to such means. While the poison was taking effect he calmly conversed with his friends as long as he could speak. One of them spoke regretfully of the fact that he should die innocent. Socrates, with a smile, answered him: "Would you have me die guilty?" Xenophon, his friend and pupil, says of him: "To me, most emphatically (being as I have described him, so pious, that he undertook nothing without the counsel of the gods; so just, that he never injured any one—no, not even in the slightest degree—but was of the greatest service to those that associated with him; so temperate that he never preferred pleasure to virtue; so sensible, that he never erred in distinguishing the better from the worse, without requiring aid from any one else, but being of himself perfectly competent to discriminate between them; so capable of discoursing

upon and defining such matter, and so skilled in estimating the character of others and in convincing those who were in error and persuading them to the pursuit of virtue and all that was honorable and good), he seemed to be such an one as the very best and happiest man could be."

Artaxerxes Mnemon (so called for his remarkable memory) succeeded his father, Darius Nothus, to the throne of Persia, and his brother, known as Cyrus the Younger, determined to dethrone him. Gathering together a considerable army from disaffected portions of the empire and hiring thirteen thousand Greeks, Cyrus engaged Artaxerxes near Babylon, but was defeated and slain.

The army of Cyrus now went to pieces, leaving the remainder of the Grecian army, to the number of about ten thousand, in the most deplorable situation. All the Greek officers were invited to a conference with the Persian commander and were treacherously slain. The command of the Greeks then devolved upon a young officer named Xenophon, and under his command began the most amazing retreat known in history. They traversed a hostile country sixteen hundred miles in extent to the banks of the Euxine. Not less famous than the retreat of the ten thousand is the history of their adventures and sufferings written by Xenophon, the commander. Xenophon is not more renowned as a historian than as an essayist. He was a disciple of Socrates, and after his adventures in Asia he lived in retirement at Corinth, where he wrote seven books, and died B. C. 357.

The Greek cities in Asia, having taken part with Cyrus in the rebellion against Artaxerxes, became the object of the Persian king's wrath, and Sparta engaged to defend them. This involved Greece again in a war with Persia. If Athens had added her strength, Greece might once more have defied the powers of Asia, but jealousy and bitter personal antagonisms so divided the two states that no union could be formed. At this time Persian gold began to play a principal part in the disintegration of Greek strength. Artaxerxes was thus enabled to secure a general league in Greece against Lacedæmonia. For some time Agesiliaus, king of Sparta, saved the honor of his country and won some important battles in Asia, but a naval defeat near Cnidus utterly destroyed the Lacedæmonian power at sea. In order to escape total destruction, the Spartans were compelled to accept peace by sacrificing to Persia, B. C. 387, all their colonies in Asia, including the islands of Scyros, Lemnos and Imbros.

THEBAN SUPREMACY.

The Lacedæmonians, in order to secure themselves in power, fraudulently took possession of the citadel of Thebes. Redress could not be obtained against this violation of the treaty of peace, and four hundred of the principal Thebans found themselves under the necessity of withdrawing from the town and going to Athens for protection. The liberty of Thebes seemed about to be destroyed and the ascendancy of Sparta appeared to be more firmly established, but Thebes was destined to crush the op-

pressors to whom they had been subjected. Thebes possessed two men of uncommon merit. One of them, Pelopidas, was still young and the only heir of a wealthy family. He spent his fortune in assisting the needy and distressed, not as a demagogue, but as a philanthropist. The other was Epaminondas, who lived in honorable poverty. It is stated that he was so attached to truth, that he could not listen to a falsehood uttered even in jest. These able statesmen were not only devoted citizens, but skillful generals, and through their principles of patriotism, became the heroes of their age. So far from the envious jealousies that ruined the careers of so many others, these men were full of esteem for each other, and their intimacy lasted during their whole life, in which their eminent services and talents were united for the benefit of their native country. These two illustrious men not only delivered Thebes from oppression, but, by their glorious achievements, raised it to the first rank among the cities of Greece. Pelopidas was one of the four hundred Thebans driven away by the Lacedæmonians' party obliged to take refuge in Athens. When Thrasybulus set out from Thebes to destroy the Tyrants of Athens, Pelopidas declared that he and his fellow exiles should at once go forth from Athens to destroy the Tyrants of Thebes. This was agreed upon, and they entered the city after dark in disguise and marched to the house where the Spartan party were feasting at a banquet. Just before the conspirators reached the house a messenger from Athens reached the banqueters and delivered a letter which he told

them demanded immediate attention, as it contained information of the most serious character. "Serious affairs for tomorrow," exclaimed the first of the magistrates, and the letter was laid aside. It was no difficult task for the assailants to put the drunken revelers to the sword and seize the capital. The Thebans, encouraged by Epaminondas and Pelopidas and assisted by Athenian and Bœotian troops, besieged the capital and compelled the Lacedæmonian garrison to surrender. A body of Spartan troops soon arrived for the assistance of the garrison, but it was too late, and Thebes was now ready to punish her enemy. War was declared and many small engagements followed, in which the Thebans was usually victorious. The Spartan, Antalcidas, one day seeing Agesilæus returning wounded from one of these engagements, said: "Truly, you are well paid for teaching the Thebans to fight when they have neither inclination nor sufficient skill for it." However, the coming efficiency of the Theban troops is not to be attributed so much to what the Spartans taught them in these preliminary contests, but to the prudent generals who led them into the field, inured them to the labors of military life and inspired them to be courageous heroes.

That Pelopidas was eminently qualified for the warfare before him was shown at the battle of Tegyræ, which was preliminary to that of Leuctra. No other commander could lay claim to share in any of the honor of that day, and there was no pretext for the enemy to cover the shame of their defeat. As he was returning from Orchomelus to Tegyræ with some cav-

alry, accompanied by some young Thebans, known as the Sacred Band, he suddenly met a detachment of Lacedæmonians three times his own number. "We have fallen into the hands of the enemy," exclaimed a Theban. "And why," replied Pelopidas, "should we not rather say that they have fallen into ours?" In the struggle that followed the Spartans were put to flight with terrible slaughter. Never before had they been conquered in a regular fight. Heretofore they had not needed a number equal to their enemy in order to be successful, but here they fought an enemy hardly equaling one-third their own number and were disastrously defeated. The situation following this was such that both contestants determined to come together in a decisive engagement. The army of the Lacedæmonians was commanded by King Cleombrotus, and consisted of twenty-four thousand infantry, with sixteen hundred cavalry. The Thebans had just one-fourth that number in their ranks. Epaminondas was commander in chief and Pelopidas led the Sacred Band. The Theban force was arranged in a masterly manner. Epaminondas designed to throw his cavalry upon the Lacedæmonian phalanx, believing that if he could once break through, the rest of the Spartan army would give him but little trouble. According to this design, the cavalry began the battle. The Theban horsemen made an impetuous attack upon the Lacedæmonian cavalry and drove them in confusion back upon the infantry, thus throwing the soldiers into disorder. Epaminondas followed this advantage by throwing his heaviest battalions upon the Spartans commanded by

King Cleombrotus. The Spartan king, in order to distract Epaminondas, detached a body of his troops and gave it orders to fall upon the Theban flank, but Pelopidas saw this movement, and with incredible speed dashed upon them with his Sacred Band, driving them back and thus falling upon the flank of the Spartans. This unexpected frustration of his plans, with its consequent advantage, was of powerful assistance to the struggle then going on in the center between Epaminondas and Cleombrotus. The conflict was fierce and obstinate as long as the king lived, but presently he fell, and the Lacedæmonians, unable any longer to resist the crushing attacks of the enemy, were compelled to retreat. Although they succeeded in recovering the body of their king, they were unable to restore their lost fortunes. It was the greatest defeat they had ever experienced. Four thousand of their bravest troops lay on the field, while the Thebans did not lose more than three hundred men. At this battle, B. C. 371, was given the fatal blow to the power of Sparta and to her superiority in Greece, which had been maintained for nearly five hundred years.

The victory of the Thebans drew over to their side a number of allies who had heretofore sided with the Lacedæmonians. Thus, within the space of a year, their army was increased to seventy thousand men, of which the Thebans were only a twelfth part. Epaminondas invaded Laconia and plundered the country as far as the river Eurotas. He pressed on to the suburbs of Sparta and challenged the Lacedæmonians to a new battle, though, in order not to dissatisfy the rest

of Greece, he did not force them to a fight and did not enter their territory. However, he took every measure at hand to humble their pride and cripple their power. Epaminondas pointedly expressed this policy by saying that he had reduced the Spartans to the necessity of lengthening their monosyllables. This was a significant allusion to the peremptory character of their manners and language. Even in their decline they did not lay aside that style of language, which has become known as the "laconic." This is certain from the fact that when Philip, king of Macedon, wrote them a threatening letter, saying that "if he once entered their territory he would destroy everything in it with fire and sword," the Lacedæmonians answered with the single monosyllable, "If." But Epaminondas obliged them by his victories to alter their pretensions and to have recourse to humble, as well as lengthy, discourses and negotiations.

In all these achievements Pelopidas ably seconded Epaminondas, both of them gaining imperishable laurels and attracting universal admiration.

King Agesiliaus was shut up within the precincts of Lacedæmon and had the mortification to see his country overrun by the Thebans and to acknowledge the refutation of his former boast that "No Spartan women ever saw the smoke of an enemy's camp."

As an instance of the invincible devotion to civil law, when the Theban generals returned from their brilliant campaign, they were arraigned before a court of justice for having kept command of the troops a little longer than was permitted by law. Pelopidas did

not defend his cause with much courage and he was, with much difficulty, acquitted by his judges. Epaminondas, on the contrary, began to extol the things he had done in a strain of animated eloquence, declaring that he would die with pleasure if it should be stated in the verdict against him "that he was condemned to death by the Thebans for having obliged them to conquer the Lacedæmonians at Leuctra, for having by this single victory not only saved his nation from utter ruin, but even secured the liberties of all Greece, for having carried the victorious arms of Thebes to the very gates of Sparta, and made the Spartans tremble for their safety; in fine, for having restored in their neighborhood the strength of the Messenians, their former and irreconcilable enemies." His eloquent words made a verdict against him impossible, and the trial only added to the popular applause.

Previous to the battle of Leuctra, Epaminondas had occasion to show his fearlessness and magnanimity before an assembly of Grecians at Lacedæmon, which had come there to adjust the differences of the states. The chief question to be settled between them was whether Sparta should set free the cities of Laconia and Thebes the cities of Bœotia, in accordance with the treaty that had been made. Epaminondas was one of the ambassadors, and he saw that his fellow deputies were being awed by the presence of King Agesilaus. Firm in the rectitude of his course, he made a speech in favor not only of the Thebans, but all Greece in general, showing that peace should be founded upon justice and equality. In order to turn the current of

opinion that was flowing toward Epaminondas, Agesiliaus asked him whether he thought it equitable for the cities of Bœotia to be declared independent. Epaminondas hastily answered by asking in turn if Agesiliaus thought it right for the cities of Laconia to be declared free. The king of Sparta was incensed at this retort and started up, insisting that his question be first answered. Epaminondas calmly repeated his question. Exasperated at this, too glad of a pretext to declare war again, Thebes struck its name from the treaty. The war that followed was one full of disaster to the arrogant king of Sparta.

A contemporary, extolling the merits of Epaminondas, said that he had never seen a man who knew more and spoke less than Epaminondas.

After the battle of Leuctra, when receiving the congratulations of his friends, he said: "My own joy arises from the anticipation of that which the news of my success will give to my father and mother."

Pelopidas was appointed thirteen times governor of Bœotia, and he is justly regarded as one of the greatest men in Theban history.

The Lacedæmonians were so humbled by their defeat and so apprehensive of new dangers that they applied for help to their greatest enemies, the Athenians and Persians. Ambassadors were sent to Artaxerxes Mnenon, king of Persia, from Athens and Sparta. To counteract this Thebes sent Pelopidas to the court of Persia. So great was the renown of this ambassador that the king received him in person with extraordinary honors. Pelopidas obtained a treaty from the

Persian king, which guaranteed that Messenia should remain an independent state and that the Athenians should not be allowed to prey upon the Bœotian coast.

Peace could not last long among the Grecian states, and the question now arose as to which should have the sovereignty of Peloponnesus. The sword was the only resort, and Epaminondas rapidly gathered his forces, entered the hostile territory and occupied a strong position at Tegea in order to attack the Mantinians, who had been unfaithful to Thebes. Epaminondas was informed that Agesiliaus was coming with a force of Spartans to relieve the Mantinians. Taking a different road from that on which Agesiliaus was advancing, Epaminondas attempted to strike a quick blow at Sparta. Happily Agesiliaus was informed in time to retrace his steps and reach the city before Epaminondas. Baffled in this attempt, the Theban returned to Mantinea, only to find the strong position he had left occupied by his enemies. Epaminondas now determined to strike a decisive blow. The Spartans and their allies were no less determined, also, that the coming battle should mean the complete overthrow of their enemy. The Lacedæmonians had twenty thousand infantry and two thousand cavalry, while the Thebans had thirty thousand infantry and three thousand cavalry. Epaminondas selected his choice troops, formed them in a dense column, and ordered what he believed to be an irresistible attack on the Lacedæmonian infantry. The troops fought on each side with the greatest bravery. Both sides were resolved to perish to a

man rather than yield victory to their rivals. When their spears were broken they rushed at each other in a hand-to-hand conflict with their swords. The carnage was frightful on both sides, but Epaminondas, seeing that any extraordinary diversion might win the day, gathered around him the bravest and most determined heroes, whom he led in an attack so vigorous that the Spartan phalanx wavered and was then broken. Animated by their general's example, the Theban troops assailed their enemy with desperate courage. In the decisive moment Epaminondas received a mortal wound in the breast from a javelin. He fell in the sight of all and the battle raged with redoubled fury around the dying hero. One side attempted to take him prisoner, while the other as desperately fought to rescue him from their grasp. The onslaughts of the Thebans could not be withstood and the Spartans gave way. However, so dearly was victory bought that the only reason for considering the Thebans victorious was from the fact that they remained masters of the field. Epaminondas was carried into the camp, and the surgeons, after examining the wound, declared that he would die as soon as the dart was extracted. Those present were overwhelmed with grief, but the only concern of Epaminondas was the success of the battle. They showed him his shield, and he kissed it as a faithful companion of his dangers and exploits. When told that the Thebans were victorious, he said, with a placid countenance: "I have lived long enough since I die unconquered. I leave Thebes triumphant, proud

Sparta humbled and Greece delivered from the yoke of servitude. I do not die without issue, as Leuctra and Mantinia are my two illustrious daughters, who will not fail to keep my memory alive and transmit it to posterity." After having said this he drew the javelin from his wound and immediately expired.

The year before this, Pelopidas had died under very similar circumstances while leading an expedition against a Thessalian prince.

MACEDONIAN SUPREMACY.

In the time of Herodotus Macedon was only a small district in the vicinity of Mt. Pindus. Macedon or Macedonia had widely varying boundaries at different times. Its southeastern borders were upon the Aegian Sea. Previous to the time of Philip the history of Macedonia is involved in great obscurity. The Illyrian tribe, from which the Macedonians sprung, differed in race and language from the Hellenes or Greeks. Herodotus states that the Macedon monarchy was founded by Greeks from Argos; although several Greek writers speak of twelve or fifteen Grecian princes who reigned in Macedon before the accession of Philip, yet that period was shrouded in deep obscurity. Philip appeared in the affairs of government B. C. 360, not as monarch, but as guardian of his elder brother's infant son. Philip had spent several years as a hostage in Thebes, where he had availed himself of every opportunity to learn of his more advanced neighbors. He made a careful study of the Greek language and through his contact with Epaminondas and other The-

ban generals, he became thoroughly acquainted with the military tactics of the Greeks. He also made himself master of their statescraft, and, with the superior mental and physical endowments given him by nature, he became eminently fitted for the part which he took in the great game of politics and war. He did not have the masterful abilities of his distinguished son, Alexander the Great, or the powerful ambition and genius of Julius Cæsar, nevertheless, he had the mind to grasp the condition of his times and to set in the ranks of surrounding states the foundation of dominion and power. He had the good fortune to meet Olympias, daughter of the king of Epirus, who became ennobled in history as the mother of the great Alexander.

While Philip was governing the country in behalf of his little nephew, his military successes enabled him to take upon himself the title of king, doubtless with the unanimous consent of all parties in the nation. Several Thracian towns were annexed to his dominions during this time. He reduced to subjection his northern and western neighbors. As policy and advantage dictated, he was the enemy or ally of the Southern Greeks. At length the Thessalian allies of Thebes in the sacred war against the Phocians, invited him to come to their assistance. This was an opportunity which he had long coveted for a more active interference in the affairs of his southern neighbors. At first he was repulsed by the Phocians and their allies and was obliged to retreat to Macedonia, but he soon equipped a stronger force and defeated the enemy in

a decisive battle. He would have marched at once to Phocis and terminated the war, but he found the Athenians drawn up in force at the Pass of Thermopylæ, and, taking prudence from the disasters of former invaders at that pass, attempted to go no further. The Thebans clamored for him to continue until the Phocians were subjugated and the profaners of the national religion adequately punished.

His statesmanship now came to the assistance of his generalship, and, despite the burning orations of Demosthenes against him, he succeeded in lulling the suspicions of the Athenians with proposals of advantageous peace. After this he marched unopposed into Phocis and compelled the submission of the enemy. The Amphictyonic Council was now restored to its ancient authority. As it was under the control of Philip, the Phocians were doomed to lose their independence forever. Their cities were leveled to the ground, the population was not allowed to collect in villages of more than fifty inhabitants, and they were condemned to pay a yearly tribute of sixty talents until the whole amount should be restored which had been plundered from the temple. But as an evidence of the complete servility of the Amphictyonic Council, the two votes of the Phocians were transferred to the king of Macedon and his successors. In this way Philip secured that influence and control in Grecian affairs which paved the way for the overthrow of their liberty. From the beginning of Philip's career, he had kept steadily in view the purpose to secure sovereignty over all Greece and thus to prepare himself

for the conquest of Persia, which was the chief object in all his ambitious plans. His intrigues in Attica and around the Peloponnesian states were for a time counteracted by the great eloquence of the Athenian Demosthenes. But Philip continued his military operations and had his powerful agents at every point of influence, laboring to turn the Grecian power to his favor. No open rupture came between him and the Athenians until he was engaged in subduing the Grecian cities on the Thracian coast of the Hellespont. But the diplomacy of Philip enabled him to avoid results injurious to his purpose.

A little later Aeschines, an orator second only to Demosthenes, persuaded the Amphictyonic Council to appoint Philip as its agent to punish Amphissa, the chief town of Locris, seven miles west of Delphi, which had been convicted of cultivating the sacred gardens of the temple, thus committing a sacrilege similar to that done by the Phocians. Taking advantage of this opportunity to enmesh himself still deeper into the Grecian affairs, Philip passed rapidly with a powerful army through Thrace. The time was now ripe for him to throw off the mask of his intentions to add all Greece to his dominions. He seized and fortified Elateia, capital of Phocis, which was conveniently situated for commanding the entrance into Bœotia. At this the Thebans and Athenians awoke from their dream of security and saw that the warnings of Demosthenes were coming true. The gold of Philip had won many people for friends in Thebes and Athens, so that when the army

marched forth to battle against the Macedonian invaders there were disastrous dissensions in their ranks. The spirit of Grecian liberty was now almost lost. Philip declared that the sacred war against Amphissa was his only object and that since the Thebans and Athenians had become the allies of the people whom the Amphictyonic Council had commanded him to punish, he was justified in entering Bœotia with all his forces.

The hostile armies, nearly equal in numbers, met at Chæronea. Philip led the attack in person, and his son, Alexander, commanded a wing of the Macedonian army. There was no commander worthy of the Grecian name to lead the Thebans and Athenians against the military genius of Philip and his son. Though the loss of the Grecians was not large, the fortunes of the day were plainly against them, and this event destroyed the feeble confederacy which was endeavoring to stay the course of Philip. The Macedonian king treated the Thebans with considerable severity, obliging them to ransom their prisoners and to cede to him a large portion of their territory. But he treated the Athenians with great leniency; offering them terms of peace which they would not have dared to propose to him.

In this state of affairs a congress of all the Grecian states was called to meet at Corinth for the purpose of preparing a new plan for the government of Greece. It was so subservient to the will of Philip that all his proposals were adopted without debate, and here appeared the predominating ambition of Philip's

career. He proposed to invade Persia, and war was at once declared, with Philip as commander-in-chief of all the Grecian forces.

Preparations were at once begun for the crowning enterprise of his life when he was assassinated at the marriage feast of his daughter to Alexander, king of Epirus, by a certain Pausanias, in revenge for some private wrong, and his army of more than two hundred thousand men was destined to be led into Asia by his renowned son. Diodorus makes the following summary of Philip's character: "He esteemed mere physical courage and physical strength in the field as among the lowest qualities of a superior officer. He set an almost exclusive value on military science as distinguished from personal prowess, and not less on the talent of conversing, persuading and conciliating those over whom a general might be appointed to preside. Upon these qualities he founded the only favorable opinion which he entertained of himself; for he was wont to remark that the merit of success in battle he could only share with those under him, whereas the victories he gained by argument, affability and kindness were all his own."

Alexander was only twenty years of age when he succeeded his father to the throne of Macedon. The Illyrians, Thracians and other northern tribes at once revolted, but Alexander overcame them with but little difficulty in a single campaign. While absent on this expedition the Grecian states, headed by Athens and Thebes, arose in rebellion, but with unparalleled rapidity Alexander threw his forces into their midst.

Thebes was taken by assault, six thousand of her warriors slain and thirty thousand prisoners were sold into slavery. Taking warning by this the other Grecian states hastily submitted, and the Athenians sent an embassy to congratulate Alexander on his success. Accepting these excuses in full, the confederacy which had been made by Philip was renewed and the government of Greece and Macedon was delegated to Antipater, a Macedonian general, while Alexander set out for Asia with thirty-five thousand men on his amazing course of conquest. All his property at home was divided among his friends, and when asked by Perdicas what he had reserved for himself, replied: "My hopes." Alexander crossed the Hellespont in the spring of B. C. 334. A few days later he defeated an immense Persian army on the east bank of the Granicus, with a loss of only one hundred and fifteen men. In a short time he was undisputed master of all Asia Minor. In the following spring he marched eastward through Cappadocia and Cilicia. Near the small town of Issus at the northeastern extremity of the Mediterranean, he met another Persian army, numbering seven hundred thousand men and commanded in person by Darius, the king. As usual Alexander led his army in person and was always to be found in the thickest of the struggle. The prince was defeated with a loss of more than one hundred thousand men, while there seems to be no doubt that the loss of Alexander did not exceed five hundred.

Darius fled at the beginning of the engagement and his family became prisoners of Alexander.

The conqueror treated them with princely consideration. The wife of Darius, who was accounted the most beautiful woman in Asia, died from a sudden illness, and Alexander gave her a magnificent burial. When Darius heard of these things he lifted up his hands to heaven and prayed that if his kingdom were to pass from him it might be transferred to Alexander.

The conqueror continued southward through Syria and Palestine. At Damascus he captured a vast amount of treasure belonging to the Persian king. Tyre made a desperate resistance, but was taken by storm after a vigorous siege of seven months, and thirty thousand of the inhabitants sold as slaves, B. C. 332. All the cities of Palestine then fell into his hands except Gaza, which made an obstinate defense, and was at last as severely punished as Tyre.

Alexander then proceeded to Egypt, which was eager to be freed from the Persian yoke. He conciliated the priests by paying honors to the Egyptian gods, and after founding a city which he named Alexandria he prepared to move forward to the heart of the Persian Empire, where Darius was making vast preparations to oppose him. He declared that the world could no more admit of two masters than of two suns. Twenty miles from the town of Arbela, the Persian monarch collected the remaining strength of his empire. His infantry was composed of more than one million men. He had forty thousand cavalry, and fifteen elephants. Opposed to this host Alexander had but forty thousand foot soldiers and seven thousand cavalry. However, they were perfectly disciplined

and were led by a general who had never known defeat. The Persians were better commanded and were more courageous than at Issus, but the Macedonian phalanx was irresistible, and the field of battle became a scene of slaughter, in which many thousand Persians were slain. Darius escaped from the battle and fled to Ecbatana, the capital, where he had still a powerful force equipped for the contest. Alexander marched on to Ecbatana and Darius retired to Bactria. Bessus, governor of Bactria, and Nabarzanes, a Persian lord, formed a conspiracy to seize the king and secure the friendship of Alexander by betraying their master into the hands of the conqueror. Darius heard of the treason meditated against him, but would not credit the report. In consequence he was seized by the traitors, bound with golden chains and imprisoned in a covered cart, with which they fled from Bactria, carrying their king prisoner. Alexander pursued Darius to Bactria and there learned that the Persian monarch was in the custody of Bessus and Nabarzanes, less than a day's march away. With his usual quickness Alexander started after the fugitives and soon overtook them. Although they were greatly superior in numbers to their pursuers they immediately fled, and because Darius refused to follow them, Bessus and those who were about him discharged their arrows at the unfortunate prince, leaving him dying in the field. Not knowing whom the cart contained the Macedonians passed on in pursuit of the fleeing Persians. Polystratus, a Macedonian, not long after coming to the place where Darius had been abandoned, heard the groans of a

dying man. Approaching, he perceived that it was Darius, the king. The Persian king had enough strength left to call for water, which Polystratus brought him. Turning to the Macedonian, the king, in a soft voice said that in the deplorable state to which he had been reduced it was no small comfort to him that his last words would not be lost. He asked the soldier to give his thanks to Alexander for the kindness which had been shown to the royal family and to say that with his last breath he besought the gods to prosper Alexander and make him sole monarch of the world. He also said that it did not concern him so much as Alexander to pursue and bring to punishment the treacherous generals who had thus murdered their lawful sovereign. Taking Polystratus by the hand he said: "Give Alexander your hand as I give you mine and extend him in my name the only pledge I am able to give in this condition of my gratitude and affection." Alexander, coming a few moments later, bewailed the death of the king and caused his body to be interred with the highest honors.

In the meantime the traitor Bessus, reduced to the last extremities, was bound by his own men and delivered into the hands of the Macedonians. Alexander gave him to Oxyathres, brother of Darius, to be punished as Oxyathres might think proper.

With these victories of Alexander, came to an end, B. C. 329, the ancient empire of Persia, which, founded, by Cyrus, had existed two hundred and nine years.

THE ROMANS.

BUILDING OF ROME.

The peninsula of Italy had been gradually peopled by settlers from various countries, chiefly Greeks, Gauls and also, if we may believe the Latin historians and poets, by Trojans led by Aeneas. Among the descendants of the latter were reckoned the kings of Alba, in the province of Latium. One of them, called Procas, had two sons, Numitor and Amulius, the first of whom succeeded his father on the throne; but Amulius, having obtained a strong party, dethroned his brother and reduced him to the condition of a private citizen. The more surely to deprive him of all hope of ever being re-established, he put to death Egestus or Lausus, the son of this unfortunate prince, and compelled Ilia or Rhea Sylvia, his daughter, to become a vestal virgin, that is, a priestess of the heathen goddess Vesta, in which state of life it was forbidden to marry.

All these precautions of the usurper proved useless. Rhea Sylvia, having secretly married, gave birth to twin brothers, who were called Romulus and Remus. Amulius, it is true, in compliance with his former scheme of cruel policy, gave orders that they should be drowned in the Tiber; but the helpless infants were saved through the commiseration of Faustus, one of the royal shepherds, and nursed in his family. When they had grown up to adolescence, he acquainted them with the secret of their birth. They immediately as-

sembled a band of valiant shepherds and hunters like themselves, added to them a body of their grandfather's adherents, and marching at their head against the usurper, slew him in his very palace, and replaced Numitor on the throne.

After this bold achievement, the two brothers resolved to build a city on the same spot on which they had been rescued from death, and so to perpetuate the memory of their dangers and their deliverance. They began speedily to accomplish their design; but jealousy set them at variance with each other before its full execution. Having an equal right and urged on by equal ambition, they soon formed parties against each other, to decide who should possess the principal authority in their rising state; a violent contest arose, and the result of this unnatural struggle was the death of Remus, who received a mortal wound, perhaps from the hand of Romulus himself.

Freed from a rival, but probably guilty of fratricide, the surviving brother completed the building of the new city, and gave to it the name of Rome. To supply it with a sufficient number of inhabitants, he made it an asylum for every one whom guilt or misfortune might compel to fly from his native country. In this manner, there were soon assembled around him troops of insolvent debtors, fugitive slaves, discontented people, and friends of novelty. Such were the first inhabitants of Rome; and this motley band of adventurers laid the foundation of an empire which was one day to conquer the world, to astonish posterity at the mere recital of its stupendous achievements, and to

produce a countless number of profound politicians, able generals, accomplished orators and scholars, and great men of every description.

All the circumstances just related are not equally certain; but there seems to be no doubt as to the principal facts. Rome was built, according to Varro, the four hundred and thirty-first year after the destruction of Troy, and the third year of the sixth Olympiad; which corresponds to the year B. C. 753. Some, it is true, place the foundation of the city a few years later; yet Varro's opinion is more commonly adopted.

Romulus is said to have divided the people into three tribes, each consisting of ten *curiæ*; and also into two orders of patricians and plebeians. The senate consisted of one hundred of the principal citizens; it was afterwards increased to two hundred members. Besides a guard of three hundred men to attend his person, the king was always preceded by twelve lictors, armed with axes bound up in a bundle of rods; the duty of the lictors was to execute the laws. These wise regulations contributed daily to increase the strength of the new city; multitudes flocked to it from the adjacent towns, and women only were wanted to confirm its growing prosperity. Romulus, in order to supply this deficiency, invited the Sabines, a neighboring nation, to a festival in honor of Neptune; and while the strangers were intent upon the spectacle, a number of the Roman youths rushed in among them, and seized the youngest and most beautiful of the women, and carried them off by violence.

A sanguinary war ensued, which had brought the

city almost to the brink of ruin, when an accommodation was happily effected through the interposition of the Sabine women who had been carried off by the Romans. Romulus reigned thirty-seven years, and after his death received divine honors, under the name of Quirinus.

On the death of Romulus, Numa Pompilius, a native of Cures, a Sabine city, was elected the second king of Rome. He softened the fierce and warlike disposition of the Romans, by cultivating the arts of peace, and inculcating obedience to the laws and respect for religion. He built the temple of Janus, which was to be open during war and shut in time of peace. He died at the age of eighty, after a reign of forty-three years.

Tullus Hostilius was the third king of Rome. His reign is memorable for the combat between the Horatii and Curiatii, which is said to have taken place during a war against the Albans. There were, at the time, in each army, three brothers of one birth; those of the Romans called the Horatii, and those of the Albans, the Curiatti, all six remarkable for their strength, activity, and courage; to these it was resolved to commit the fate of the two parties. Finally, the champions met in combat; the contest was for some time obstinate and doubtful; victory at length declared in favor of Rome; the three Curiatii were slain, and only one of the Horatii survived. By this victory the Romans became masters of Alba. Hostilius died after a reign of thirty-two years.

After the death of the late monarch, Ancus Marcius,

the grandson of Numa, was elected the fourth king of Rome. He conquered the Latins, and suppressed the insurrections of the Vientes, Fidinates and Volsci. But his victories over his enemies were far less important than his exertions in fortifying and embellishing the city; he erected a prison for malefactors, and built the port of Ostia, at the mouth of the Tiber. Ancus died in the twenty-fourth year of his reign.

Tarquinius Priscus, or Tarquin the elder, the son of a merchant of Corinth, next succeeded to the throne. His reign is chiefly distinguished for his triumph over the Sabines and Latins, and by the embellishment of the city with works of utility and magnificence; he built the walls of hewn stone, erected the circus, founded the capitol, and constructed the sewers or aqueducts for the purpose of draining the city of the rubbish and superfluous waters. Tarquin was assassinated in the fifty-sixth year of his age, and in the thirty-eighth of his reign.

Servius Tullius, who was the son of a female slave, and son-in-law of the late monarch, secured his election to the throne through the intrigues of Tanaquil, his mother-in-law. In order to determine the increase or diminution of his subjects, he instituted the census, by which, at the end of every fifth year, the names of citizens, number of dwellings and amount of property was ascertained. An expiatory sacrifice, called a "lustrum," was made; the period of five years thus came to be called a lustrum.

From another incident came "the Olympiad." It was a period of four complete years, so called from the

Olympic games, which the Greeks celebrated at the end of every four years at Olympia or Pisa, a city of Peloponnesus, in honor of Jupiter Olympian. These games, instituted by Hercules, were after some interruption re-established by Iphitus (B. C. 884). However, their regular return was not yet adopted as a system of chronology by the Greek historians; the first Olympiad mentioned by them in the computation of time, was that in which Corœbus won the prize over all his competitors (B. C. 776).

Servius had two daughters, of whom the elder was gentle and submissive, and the younger haughty and ambitious. In order to secure the throne, he married them to the two sons of Tarquin, the late king, whose names were Tarquin and Aruns, and whose different dispositions corresponded to those of his daughters. But he took care to cross their tempers by giving the elder to Tarquin, who was violent, and the younger, Tullia, to Aruns, who was mild, hoping they would correct each other's defects. But Tarquin and Tullia soon murdered their consorts, married each other, and then caused Servius to be assassinated. Tarquin usurped the throne, and Tullia, in her eagerness to salute him as king, is said to have driven her chariot over the dead body of her father.

Tarquin, surnamed the proud, (in Latin, Tarquinius Superbus), began his reign by putting to death the chief senators, and governing in the most arbitrary manner; but, by his tyranny and cruelty, he soon disgusted all classes of his subjects. Sextus, his son, having entered the house of Collatinus, a nephew of

Tarquin, under the mask of friendship, did violence to his wife Lucretia, a woman distinguished for her beauty and domestic virtues. The unhappy Lucretia immediately sent for her husband and father, who came, bringing with them Junius Brutus, a grandson of Tarquin the Elder, and other friends. To them she related her mournful story, enjoining upon them to avenge her injury; and, being unable to survive her dishonor, plunged a dagger into her bosom, and expired.

Her corpse was carried to the public square; the vengeance of the people was roused; and, by the strenuous exertions of Brutus, the senate pronounced a sentence of perpetual banishment against Tarquin and his family. The tyrant being expelled from his capital, and abandoned by his army, was never able to gain a readmission into the city; and the regal government was abolished, after having continued 244 years.

REPUBLICAN ROME.

The regal authority having been abolished, a republican form of government was established on its ruins. The supreme power was still reserved to the senate and people, but instead of a king, two magistrates, called consuls, were annually chosen, with all authority, privileges, and ensigns of royalty. Brutus, the deliverer of his country, and Collatinus, the husband of Lucretia, were chosen the first consuls of Rome.

But scarcely had the new republic began to exist, when a conspiracy was formed for its destruction.

Some young men of the principal families of the state, who had been educated about the king, and had shared in all the luxuries and pleasures of the court, formed a party in Rome in favor of Tarquin, and undertook to re-establish the monarchy. Their design was fortunately discovered before it could be carried into execution; and, surprising as it may appear, the two sons of Brutus were found among the number of the conspirators. Few situations could be more affecting than that of Brutus—a father and a judge, impelled by justice to condemn, by nature to spare, the children he loved.

Being brought to trial before him, they were condemned to be beheaded in his presence, while the father beheld the sad spectacle with unaltered countenance. He ceased to be a father, as it has been beautifully observed, that he might execute the duties of the consul, and chose to live bereft of his children, rather than to neglect the public punishment of crime.

Dangers from domestic disorders were soon added to those of war. Tarquin had induced the Latins to enlist in his cause, and approached the city with his army. The plebeians, being poor and oppressed with debt, complained of their grievances, and refused to aid in repelling the enemy, unless the senate would grant them relief, by remitting their debts to the rich. The consuls found their authority of no avail; as the Valerian law gave to any condemned citizen the right of appealing to the people.

An extraordinary measure was now necessary; and a new magistrate was created, styled dictator, who was

to continue in office only as long as the danger of the state required, never exceeding the space of six months, and was vested with absolute power. He was appointed only in cases of public exigency, when quick and decisive measures were necessary. He had authority to make peace and war, to levy taxes, to appoint all public officers, and to dispense with the laws, without consulting the senate or people. Titus Lartius, one of the consuls, being elevated to this high office, raised a large army, and, by his firmness and moderation, having restored tranquillity, resigned the dictatorship. War having been again excited by the Tarquins, Pothumius was appointed dictator; the Romans were completely victorious, and the sons of Tarquin were slain.

After the death of the Tarquins, and the return of peace, Rome was disturbed by domestic dissensions, and the dispute between the creditors and debtors was again revived. On an alarm of war, the plebeians refused to take up arms in defense of the republic. Their language was, "Of what consequence is it to us whether our chains are forged by our enemies or our fellow-citizens. Let the patricians, since they alone have the reward of victories, encounter the dangers of war." At length, finding no relief from their oppressions, the whole army abandoned their officers, withdrew from Rome, and encamped upon Mons Sacer, about three miles from the city. Here they were soon joined by the greater part of the people.

This resolute procedure had the desired effect. The senate, being alarmed, deputed ten of the most respect-

able of their order, with authority to grant a redress. Menenius Agrippa, one of the senators, is said to have related, in his speech to the people, with great effect, the celebrated fable of the belly and the members. A reconciliation was brought about. The plebeians were freed from debt, and they were allowed to choose from their own order a number of magistrates, styled tribunes, who were to have a final veto on any legislation deemed injurious to them.

Those magistrates were annually elected ; their number, which at first was five, afterwards increased to ten. By this measure the aristocracy was restrained and the fury of the populace checked. At the same time two magistrates, styled ædiles, were appointed, whose duty it was to assist the tribunes and take charge of the public buildings.

During the late separation, agriculture having been neglected, a famine was the consequence the following season ; but the timely arrival of a large quantity of corn from Sicily prevented the evil consequences that were likely to ensue. At this time the resentment of the people was strongly excited against Coriolanus, who insisted that the corn should not be distributed until the grievances of the senate were removed ; for which proposition he was summoned by the tribunes to a trial before the people, and was condemned to perpetual banishment. He retired to the Volsci, and being appointed to the command of their army, he invaded the Roman territories and carried his devastations to the very walls of the city ; but he was at length prevailed upon, by the earnest entreaties of his mother and his wife, to withdraw his army.

The proposal of the Agrarian law, which had for its object the division of the land obtained by conquest equally among the people, proved a source of discord between the plebeians and patricians; while the former repeatedly urged the measure, the latter as often strenuously opposed the design; the state was in consequence thrown into violent dissensions. Through the influence of the tribune, Volero, a law was passed that the election of the tribunes should be made in the comitia, or public meetings of the people. By this law the supreme authority was taken from the patricians and placed in the hands of the plebeians, and the Roman government became a democracy.

During the dissensions which grew out of the proposition for the Agrarian law, Quinctius Cincinnatus, a man eminent for his wisdom and virtue, and who had retired from public life, was created dictator; but scarcely had he restored tranquillity to the state and resigned his office, than new dangers obliged him a second time to resume it. The Aequi, having invaded the territory of the Romans, enclosed the army of the consul Minutius, who had been sent to oppose them, in a defile between two mountains, from which there was no egress. Cincinnatus, having raised another army, placed himself at its head, and having defeated the Aequi, and having rescued the army of the consul from their perilous situation, returned in triumph to the city, and after holding the high office of dictator only for the space of fourteen days, he resigned its honors and again retired to labor on his farm.

The Romans having no body of written laws, and

justice being solely in the hands of the rulers, who often decided oppressively, three commissioners were, therefore, sent to Greece, in order to procure the laws of Solon, and such others as were deemed useful in forming a suitable code.

Upon the return of the commissioners, ten of the principal senators, styled decemvirs, were appointed to digest a body of laws, and put them in execution for one year. This was the origin of those celebrated statutes known by the name of the Laws of the Twelve Tables, which formed the basis of Roman jurisprudence, and continued to be of the highest authority in the most flourishing times of the republic.

The decemvirs were invested with absolute power; and during the time for which they were appointed, all other magistrates were suspended. Each decemvir, by turn, presided for a day, and had the sovereign authority, with its insignia and fasces. They governed with so much moderation and equity during the first year, that they obtained a new appointment; but they soon became tyrannical; and two flagrant abuses of power by Appius Claudius, the leading member of their body, caused a speedy termination of the office.

One of these crimes was his procuring the assassination of Sicinius Dentatus, a Roman tribune, who, on account of his extraordinary valor and exploits, was styled the Roman Achilles; the other was his villany with regard to Virginia, a beautiful young maiden, who had been betrothed to Icilius, formerly a tribune. Having seen her as she was going to a public school, and being inflamed with a lawless passion, he employed

a profligate dependent to claim her as his own property, on the pretence of her being the daughter of one of his female slaves.

He caused the claim to be brought for trial before himself, and pronounced an infamous decree, by which the innocent victim was torn from her parents, and placed within his own power. Virginius, her father, in order to prevent the dishonor of his daughter, plunged a dagger into her heart. Brandishing in his hand the bloody weapon, he exclaimed, "By this blood, Appius, I devote thy head to the infernal gods," and running wildly through the city, he roused the people to vengeance. Appius soon after died in prison by his own hand; the other decemvirs went into exile; the decemvirate, after having continued for three years, was abolished; and the consuls were restored.

In order to lighten the weight of their duties, two new magistrates were created, styled censors, to be chosen every fifth year. Their duty was to estimate the number and the estates of the people, to distribute them into their proper classes, to inspect the morals and manners of their fellow-citizens. The office was one of great dignity and importance, and was exercised for nearly one hundred years by the patricians, afterwards by men of consular dignity, and finally by the emperors.

The senate, in order to avoid the evils which frequently arose from the people's refusing to enlist in the army, adopted the wise expedient of giving a regular pay to the troops. From this period, the Roman system of war assumed a new aspect. The senate had the

army under its immediate control; the enterprises of the republic were more extensive, and its success more signal and important. As the art of war now became a profession, instead of an occasional employment, it was in consequence greatly improved, and from this period the Roman territory began rapidly to extend.

The inhabitants of the city of Veii had repeatedly committed depredations on the Roman territories; it was at length decreed by the Roman senate, that Veii should be destroyed, whatever it might cost. Accordingly, a siege was commenced, which continued with various success for ten years. At length, in order to give greater vigor to the operations, Camillus was created dictator, and to him was entrusted the sole management of the long protracted war. He caused a passage to be opened under ground which led into the very citadel, and giving his men directions how to enter the breach, the city was taken and destroyed. Camillus was honored with a splendid triumph, in which his chariot was drawn by four white horses; but being afterwards accused of having appropriated a part of the plunder of Veii to his own use, indignant at the ingratitude of his countrymen, he went into voluntary banishment.

ROME TAKEN BY THE GAULS.—B. C. 390.

Camillus had scarcely gone into exile, when the inhabitants of Clusium, an Etrurian city, being besieged by a formidable army of Gauls, applied to the Romans for succor. Instead of troops, ambassadors were dispatched from Rome for the purpose of interceding with the Gauls in behalf of the be-

sieged. But these deputies, all of them young men of a warlike disposition, not satisfied with their pacific commission, began to fight on the side of the Clusians, and in a sally killed a Gaulish chieftain. The Gauls were highly exasperated by this violation of professed neutrality; not receiving satisfaction, they abandoned the siege of Clusium, and marched toward Rome with threats of vengeance. They met the Roman army, which consisted of forty thousand men, near the small river Allia. This army, commanded by unskillful generals, and terrified by the yells, the stature and the multitude of these new foes, whose number amounted to more than seventy thousand, did not sustain even their first attack. Both officers and soldiers fled in every direction. It was rather a rout than a combat; a rout not less disastrous than shameful, on account of the great slaughter which was made of the fugitives.

The victorious Gauls, instead of closely pursuing their advantage, spent three days in gathering the spoils and taking unnecessary precautions against imaginary dangers. This delay saved the Roman power from utter destruction. Those who were able to fight had time to withdraw into the citadel, with a supply of arms and provisions; others made their escape to the neighboring towns; and there remained in Rome only eighty senators or patricians, far advanced in years, who devoted themselves as so many victims to be immolated for their country, and whom, in fact, the Gauls put to the sword, when they entered the city. Afterwards, these barbarians fired the houses, and reduced

them to ashes; finally, they endeavored to storm the citadel.

Being repulsed in the first assault, they made a second attack during the night, and were so far successful that some of their number reached the top of the battlements, without being heard by the sentinels, or even by the watch-dogs. Had the Gauls remained undiscovered one moment longer, the ruin of the Romans might then have been complete. In this extreme danger, the sudden gabbling of some geese and the flapping of their wings awoke Manlius, a patrician of consular dignity and extraordinary courage; in an instant he sounded the alarm, ran to the rampart, and drove off the first barbarians whom he found ready to enter the citadel. The other Romans arrived, and easily overthrew the rest of the assailants, by precipitating them from the rock on which the citadel was built into the precipice below.

Still this transient advantage could not have delivered the country from its invaders, without the patriotic exertions of Camillus. This great man, now an exile, but generously prevailing upon himself to overcome his resentment and overlook the wrongs which he had suffered, hastened to assemble troops, whether Romans or allies, to fight the invaders. He came to the relief of the capitol at a very critical moment. The besieged, much weakened by famine, the natural consequence of a blockade of six months, had finally agreed to treat with the Gauls, and were actually about to pay a considerable sum for the preservation of their liberty. Before this transaction was completed, Camillus arrived,

and perceiving the present disgraceful state of things, cried out that by steel alone, and not by gold, was Rome to be recovered from the hands of its enemies. He then charged with great vigor the astonished Gauls, obliged them to abandon their prey, and shortly after, in a decisive battle fought at a short distance from Rome, amply revenged the disaster that his countrymen had suffered on the banks of the Allia.

By this sudden change of fortune, the Roman power, which appeared on the point of being extinguished forever, was revived and Camillus received the gratitude and praise he deserved as being the savior of his people, and the second founder of Rome. The citizens had decided to remove to Veii, but he succeeded in having them rebuild the city of Rome.

Manlius was liberally rewarded for his heroism; but at length, envying the fame of Camillus, he abandoned himself to ambitious views; and being accused of aiming at sovereign power, he was sentenced to be thrown headlong from the Tarpeian rock. Thus the place, which had been the theater of his glory, became that of his punishment and infamy.

The Romans next turned their arms against the Samnites, a race of hardy mountaineers, inhabiting an extensive tract in the southern part of Italy. This contest lasted upwards of 50 years, and was carried on by the Samnites with great valor and skill, though they were finally subdued. They defeated the Romans at Caudinæ Furculæ, near Caudium, and made their whole army pass under the yoke, formed by two spears set upright, and a third bound across them. This

roused the spirit of revenge on the part of the Romans, who appointed Papirius Cursor dictator; and the next year, under his command, they gained a victory over the Samnites, compelling them, in turn, to undergo the same disgrace at Luceria; and by the exertions of Fabius Maximus and Decius, they were finally subjugated.

During the consulship of Manlius Torquatus, a war broke out between the Romans and Latins. In order to prevent confusion in time of action by reason of the similarity of the two nations, Manlius issued orders that death should be inflicted on any one who should leave his ranks. When the two armies were drawn out for battle, Metius, a Latin commander, challenged to single combat any Roman knight. Titus Manlius, the son of the consul, accepted the challenge, and slew his adversary; and for this act he was beheaded by the stern order of his father. The Latins were vanquished, and submitted to the Romans.

The Tarentines, who were the allies of the Samnites, sought the aid of Pyrrhus, king of Epirus, the greatest general of his age. He landed at Tarentum with an army of 30,000 men, and twenty elephants; and the Romans, under the command of the consul Lævinus, not being accustomed to the mode of fighting with elephants, were at first defeated, with the loss of 15,000 men; that of Pyrrhus was nearly as great; and he was heard to confess that another such victory would compel him to return to Epirus. His admiration of the heroism of his enemy drew from him the celebrated exclamation: "O, with what ease could I conquer the

world, had I the Romans for soldiers, or had they me for their king!"

In the progress of the war, Fabricius, who afterwards commanded the Roman army, received a letter from the physician of Pyrrhus, importing that for a proper reward he would poison the king. Fabricius, indignant at so base a proposal, gave immediate information of it to Pyrrhus, who, admiring the generosity of his enemy, exclaimed: "It is easier to turn the sun from his course, than Fabricius from the path of honor"—and that he might not be outdone in magnanimity, he released all his Roman prisoners without ransom.

Pyrrhus then withdrew his army from Italy, in order to assist the Sicilians against the Carthagenians; but he again returned, and made a last effort near Beneventum, where he was totally defeated by Curius Dentatus. He then withdrew to his own dominions, and the Romans, after having gained further victories over the Samnites, became masters of all Lower Italy.

THE PUNIC WARS.

The triumph which the Romans had obtained over Pyrrhus seemed to give assurance of success in any enterprise in which they should engage. The Mamertines, a people of Campania, obtained aid from the Romans in an unjustifiable attempt which they made to seize Messina, a Sicilian town allied to Syracuse. The Syracusans, at first, assisted by the Carthagenians, opposed this invasion; but the former, more alarmed by the ambitious encroachments of the Carthagenians on Sicily, soon repented of this rash alliance, and joined

the Romans in the purpose of expelling the Carthagenians entirely from the island. In fact, the Sicilians seem to have had only the desperate choice of final submission either to Rome or Carthage. They chose the former, as the alternative least dishonorable; the Romans had ever been their friends, the Carthagenians their enemies.

Agrigentum, possessed by the Carthagenians, was taken, after a long siege, by the joint forces of Rome and Syracuse, and a Roman fleet, the first they ever had, and equipped in a few weeks, gained a complete victory over that of Carthage, at this time the greatest maritime power in the world, 260 B. C. These successes were followed by the reduction of Corsica and Sardinia. In a second naval engagement, the Romans took from the Carthagenians sixty of their ships of war, and now resolutely prepared for the invasion of Africa. The consul Regulus commanded the expedition. He advanced to the gates of Carthage; and such was the general consternation, that the enemy proposed a capitulation. Inspirited, however, by a timely aid of Greek troops under Xantippus, the Carthagenians made a desperate effort, and defeating the Roman army, made Regulus their prisoner. But repeatedly defeated in Sicily, they were at length seriously desirous of a peace; and the Roman general was sent with their ambassadors to Rome to aid the negotiation, under a solemn oath to return to Carthage as a prisoner should the treaty fail. It was rejected at the urgent desire of Regulus himself, who thus sacrificed his life to what he judged the interest of his country.

Lilybœum, the strongest of the Sicilian towns belonging to Carthage, was taken, after a siege of nine years. After some alternate successes, two naval battles won by the Romans terminated the war; and Carthage at last obtained a peace on the humiliating terms of abandoning to the Romans all her possessions in Sicily, the payment of 3200 talents of silver, the restitution of all prisoners without ransom, and a solemn engagement never to make war against Syracuse or her allies. The island of Sicily was now declared a Roman province, though Syracuse maintained her independent government, A. U. C. 511 and B. C. 241.

The peace between Rome and Carthage was of twenty-three years duration. The latter power was recruiting her strength, and meditated to revenge her losses and disgrace. The second Punic war began on the part of the Carthagenians, who besieged Saguntum, a city of Spain in alliance with the Romans. The young Hannibal took Saguntum, after a siege of seven months; the desperate inhabitants setting fire to the town, and perishing amidst the flames. Hannibal now formed the bold design of carrying the war into Italy. He provided against every difficulty, gained to his interest a part of the Gallic tribes, passed the Pyrenees, and finally the Alps, in a toilsome march of five months and a half from his leaving Carthage, and arrived in Italy with 20,000 foot and 6,000 horse.

In the first engagement the Romans were defeated, and they lost two other important battles at Trebia and the lake Thrasymentus. In the latter of these the

consul Flaminius was killed, and his army cut to pieces. Hannibal advanced to Cannæ in Apulia; and the Romans there opposing him with their whole force, a memorable defeat ensued, in which 40,000 were left dead upon the field, and amongst these the consul Aemilius, and almost the whole body of the Roman knights. Had Hannibal taken advantage of this great victory, by instantly attacking Rome, the fate of the republic was inevitable; but he deliberated, and the occasion was lost. The Romans concentrated all their strength; even the slaves armed in the common cause, and victory once more attended the standards of the republic. Philip, King of Macedon, joined his forces to the Carthagenians, but, defeated by Levinus, speedily withdrew his assistance. Hannibal retreated before the brave Marcellus. Syracuse had now taken part with Carthage, and thus paved the way for the loss of her own liberty. Marcellus besieged the city, which was long defended by the inventive genius of Archimedes, but taken in the third year by escalade in the night. This event put an end to the kingdom of Syracuse, which now became a part of the Roman province of Sicily, A. U. C. 542, B. C. 212.

While the war in Italy was prosperously conducted by the great Fabius, who, by constantly avoiding a general engagement, found the true method of weakening his enemy, the younger Scipio accomplished the entire reduction of Spain. Asdrubal was sent into Italy to the aid of his brother Hannibal, but was defeated by the consul Claudius, and slain in battle. Scipio, triumphant in Spain, passed over into Africa,

and carried havoc and devastation to the gates of Carthage. Alarmed for the fate of their empire, the Carthagenians hastily recalled Hannibal from Italy. The battle of Zama decided the fate of the war, by the utter defeat of the Carthagenians. They entreated a peace, which the Romans gave on these conditions: That the Carthagenians should abandon Spain, Sicily, and all the islands; surrender all their prisoners, give up the whole of their fleet except ten galleys, pay 10,000 talents, and, in future, undertake no war without the consent of the Romans, A. U. C. 552, B. C. 202.

Everything now concurred to swell the pride of the conquerors, and to extend their dominion. A war with Philip of Macedon was terminated by his defeat; and his son Demetrius was sent to Rome as a hostage for the payment of a heavy tribute imposed on the vanquished. A war with Antiochus, King of Syria, ended in his ceding to the Romans the whole of the Lesser Asia. But these splendid conquests, while they enlarged the empire, were fatal to its virtues, and subversive of the pure and venerable simplicity of ancient times.

The third Punic war began A. U. C. 605, B. C. 149, and ended in the ruin of Carthage. An unsuccessful war with the Numidians had reduced the Carthagenians to great weakness, and the Romans meanly laid hold of that opportunity to invade Africa. Conscious of their utter inability to resist this formidable power, the Carthagenians offered every submission, and consented even to acknowledge themselves the subjects of Rome. The Romans demanded 300 hostages for the strict

performance of every condition that should be enjoined by the senate. The hostages were given; and the condition required was that Carthage itself should be razed to its foundation. Despair gave courage to this miserable people, and they determined to die in the defense of their native city. But the noble effort was in vain. Carthage was taken by storm, its inhabitants massacred and the city burned to the ground, A. U. C. 607, B. C. 146.

The same year was signalized by the entire reduction of Greece under the dominion of the Romans. This was the era of the dawn of luxury and taste at Rome, the natural fruit of foreign wealth and an acquaintance with foreign manners. In the unequal distribution of this imported wealth, the vices to which it gave rise, the corruption and venality of which it became the instrument, we see the remoter causes of those fatal disorders to which the republic owed its dissolution.

DISTURBANCES EXCITED BY THE GRACCHI, B. C. 133-121.

The destruction of Numantia, and the close of the war against the revolted slaves in Sicily, coincided with the beginning of the civil wars in Rome. Hitherto the warmest contests between the patricians and plebeians had been carried on, and their differences adjusted without resorting to arms; the animosity of the parties did not go beyond a certain limit, and either the condescension of the senate or the moderation of the people prevented the effusion of blood. But we have now reached the period when ambition, interest and jealousy, concealed under an apparent zeal for the

public good, prevailed over true patriotism, wise counsels and moderate government. Insidious and illegal attacks on one side, extreme measures and violent remedies on the other, gave rise to those bloody dissensions which, being often renewed with increased animosity, terminated in the downfall of the republic.

There existed an ancient agrarian law forbidding any Roman to possess more than five hundred acres of land, and it was also an ancient custom to distribute a part of the conquered territories among the poor citizens. But these regulations had not been enforced for some centuries, and the wealthy families of Rome continued with impunity to enlarge their estates, which they caused to be cultivated by slaves; whereas the lower classes of the people had neither land enough nor sufficient lucrative employment to provide for their support. This inequality of fortune appeared to many persons an intolerable disorder, and one, too, peculiarly shocking in a republic. An attempt to suppress it by the revival of the agrarian law was made by two illustrious brothers, Tiberius Gracchus and Caius Gracchus, who, besides being allied by birth and matrimonial connections with the first families of Rome, were still more commendable for their talent, eloquence, courage and liberality.

The Gracchi were the sons of Tiberius Sempronius Gracchus, who, though once raised to the censorship, twice to the consulate and twice honored with a triumph, yet derived still greater dignity from his virtues. There had always existed an opposition between him and the family of the Scipios; but when both Publius

and Lucius Scipio were persecuted by a powerful faction at Rome, Sempronius Gracchus had the generosity to declare himself in their favor and openly to take their defense, even against the tribunes, his colleagues. It is believed that to his conduct on this occasion he was indebted for his subsequent alliance with their illustrious family; for toward the close of the life of that Scipio who conquered Annibal, he married Cornelia, Scipio's daughter, thus throwing new luster around his own name. He died with a well deserved reputation for wisdom and virtue, and had a statue erected in his honor.

Cornelia, being left a widow, devoted her whole attention to the management of her house and the education of her children. Two of them, Tiberius and Caius, the objects of the present section, so faithfully corresponded to the cares of their mother that, though they manifested the happiest genius and disposition, it was thought they owed still more to education than to nature. Hence they became the peculiar object of Cornelia's glory and pride, as she on one occasion forcibly manifested in a conversation with a Campanian lady. This lady having first, with much self-complacency, laid her diamonds, pearls and other precious jewels before the eyes of Cornelia, begged that she might see those of Cornelia herself. The latter, instead of answering, turned the conversation to some other object till her sons returned from school. When they entered the room of their mother, "These," said she to the Campanian lady, "are my jewels and my ornaments," words truly admirable and containing a most important instruction for all mothers and children.

The two brothers became eminent orators, though there was a great dissimilarity both in their delivery and their language. The delivery of Caius was extremely energetic, and calculated to produce terror; that of Tiberius was milder, and tended to excite emotion. Likewise, the language of Caius was splendid and vehement; that of Tiberius, chaste and persuasive, and this difference in their oratory seems to have arisen from the difference of their tempers. Tiberius was mild and gentle; Caius was high spirited and uncontrolled, insomuch that he would often, in addressing the people, be carried away by the vehemence of his feelings, exalt his voice above the regular pitch, indulge in strong expressions, and, hurried along, as it were, by the fire of action, would move from one end of the rostrum to the other. To guard against excess he ordered his servant Licinius, a judicious man, to stand behind him during his harangues to the people, with a flageolet, and whenever he found him straining his voice or inclined to anger, to give him a softer key. This was sufficient to make him immediately abate the violence of both his action and language, and to resume a natural tone.

Such were the illustrious brothers Tiberius and Caius Gracchus. Their natural dispositions and mental acquirements added to their virtues, liberality, courage, temperance, etc., seemed to prognosticate in behalf of Rome a long series of great and important services. Unfortunately, these hopes were blasted by the nature of the course which they thought proper to adopt and which they too obstinately pursued.

The design in behalf of the poor citizens had every appearance of humanity and equity; still, in other points of view, it implied a great abuse of power. It tended to nothing less than to undermine the general security of property by attacking possessions which, however unlawful they may have been in their origin, had quietly passed, through a long series of ages, from the former to the present owners by way of inheritance, dowry, or purchase made in good faith. To restore estates of this description to their original destination was manifestly to introduce confusion and trouble into the bosom of innumerable families, and strangely attempt to enrich one portion of the citizens at the expense of the other. Moreover, it cannot be denied that the Gracchi endeavored to carry out their views, sometimes by illegal means, at other times with strong signs of resentment and animosity against the senate. Hence no one should be surprised that, although they may be praised in some respects, for instance, for their disinterestedness and magnanimity, still they have been generally considered, even by the greatest men, as the leaders of a faction and the disturbers of public peace.

Tiberius, the elder, being appointed plebeian tribune, undertook with great vigor to effect the revival of the agrarian law, so untiring were his exertions, and so well was he supported by the favor of the people against the opposition of the wealthy citizens, that he at last carried his point, and had the law republished. Still his popularity, owing to some despotic measures to which he had resorted, began to be on the decline. The senate, at the same time, forgetting their usual

moderation, resolved to oppose violence to the practices of the tribune. They availed themselves, for this purpose, of the following circumstance: Tiberius, in a general assembly of the people, not being able on account of the noise to make himself heard, pointed with his hand at his head, to mean that his life was at stake. This gesture was maliciously interpreted by some to mean that he asked for a royal diadem. The senators, headed by Scipio Nasica and accompanied by their clients, ran forward to attack the unhappy tribune, notwithstanding the crowd by which he was surrounded. Tiberius fled, but having fallen and being overtaken in his flight, he was killed with three hundred of his partisans (B. C. 133).

Caius Gracchus, who was nine years younger than Tiberius, had scarcely any share in these first disturbances; he withdrew for a time from the public assemblies, as though he had no desire to avenge the death and pursue the projects of his brother. But no sooner was he himself raised to the dignity of tribune than the people found in him a most zealous defender of their claims, and the senate a most formidable opponent of their privileges and authority. By the magic power of his eloquence Caius carried out whatever he proposed to the multitude, and by this means was enabled to make a variety of regulations more or less hostile to the patrician order, and some of them subversive of the established rules of government.

The senate devised a singular means to weaken the amazing popularity and influence of this daring officer; it consisted in making still greater concessions to the

people than he had made. Seeing their efforts attended with success, they at length resolved to attack him by open force. The consul Opimius, his personal enemy, marched against him with a body of chosen and well armed men, and easily put the attendants of the tribune either to the sword or to a precipitate flight. Caius, abandoned by that very people to whose interests he had sacrificed every other consideration, was not offered so much as a horse to make his escape. When he saw his enemies almost upon him, not to fall into their hands, he ordered a slave to kill him; the slave obeyed, and immediately after ran his sword through his own body, and died near his master. In this terrible affray there perished with Caius about three thousands persons, whose dead bodies were thrown into the Tiber (B. C. 121).

Such was the unhappy end of Tiberius and Caius Gracchus, whom a mistaken zeal rendered the disturbers of their country, whereas they might have been its best defenders and brightest ornaments. Together with them disappeared their projects and laws, but, as the sequel will show, not the sad example of those dissensions and violent contests which their proceedings had occasioned.

THE JUGURTHINE WAR.

The profligacy and corruption of the senate were manifest in the events that led to the Jugurthine war, which began to embroil the republic soon after the fall of the Gracchi. The Numidian king Micipsa, the son of Massinissa, had divided his kingdom, on his death-bed, between his two sons, Hiempsal and Adherbal,

and his nephew Jugurtha; but the latter, resolving to obtain possession of the whole inheritance, soon murdered Hiempsal and compelled Adherbal to take refuge in Rome. The senate, won by the bribes of the usurper, decreed a division of the kingdom between the two claimants, giving to Jugurtha the better portion; but the latter soon declared war against his cousin, and, having gained possession of his person, put him to death. The senate could no longer avoid a declaration of war against Jugurtha; but he would have escaped by an easy peace, after coming to Rome to plead his own cause, had he not there murdered another relative, whom he suspected of aspiring to the throne of Numidia. (B. C. 109.)

Jugurtha was allowed to return to Africa; but his briberies of the Roman senators were exposed, and the war against him was begun anew. After he had defeated several armies, Metellus drove him from his kingdom, when the Numidian formed an alliance with Bacchus, king of Mauritania, but their united forces were successively routed by the consul Marius, formerly a lieutenant in the army of Metellus, but who, after obtaining the consulship, had been sent to terminate the war. Eventually the Moorish king betrayed Jugurtha into the hands of the Romans, as the price of his own peace and security (B. C. 106), and the captive monarch, after gracing the triumph of Marius, was condemned to be starved to death in prison.

SOCIAL WARS.

About this period the Roman republic was again convulsed by domestic dissensions. The Italian states

being frustrated in their aims of gaining the freedom of Rome, by the intrigues of the senate, resolved to gain by force what they could not obtain as a favor. This gave rise to the Social War, which continued to rage for several years, and is said to have involved the destruction of three hundred thousand men. It was finally terminated by granting the rights of citizenship to all who should lay down their arms and return to their allegiance.

This destructive war being concluded, the Romans next turned their arms against Mithridates, king of Pontus, the most powerful monarch of the East, who caused eighty thousand Romans, who dwelt in the cities of Asia Minor, to be massacred in one day. In this celebrated contest, styled the Mithridatic war, the Roman generals, Sylla, Lucullus and Pompey, successively bore a distinguished part. The chief command in the war against Mithridates was first given to Sylla, a man of great talents and an able general; but Marius, who had been distinguished for his warlike genius and exploits for nearly half a century, now in the seventieth year of his age, had the address to get the command of the army transferred from Sylla to himself.

Sylla, on receiving this intelligence, finding his troops devoted to his interest, marched directly to Rome, which he entered as a place taken by storm, and proceeding to the senate, compelled that body to issue a decree declaring Marius to be a public enemy. Marius, in the meantime, fled to Africa, and Sylla, after some delay, entered upon the Mithridatic war. Cinna, a partisan of Marius, having collected an army in his

favor, recalled the veteran warrior, and they soon presented themselves at the gates of Rome. Marius refused to enter the city, alleging that having been banished by a public decree, it was necessary that another should authorize his return. But before the form of annulling the sentence of his banishment was concluded he entered the city at the head of his guards and ordered a general massacre of all who had ever been obnoxious to him. Many of those who had never offended him were put to death; and at last even his own officers could not approach him without terror. He next proceeded to abrogate all laws made by his rival, and associated himself in the consulship with Cinna. Thus having gratified his two favorite passions, vengeance and ambition, his bloody career was shortened by death, and shortly afterward Cinna was cut off by assassination.

In the meantime these accounts were brought to Sylla, who was pursuing a victorious campaign against Mithridates; but having concluded a peace with that monarch, he hastened to Rome to take vengeance on his enemies. Having entered the city, he caused a more horrible massacre than that which took place under Marius. He ordered eight thousand men, who surrendered themselves to him, to be put to death, while he, without being the least discomposed, harangued the senate. The day following he proscribed forty senators and sixteen hundred knights; and after a short interval forty senators more, with a much greater number of the most distinguished citizens of Rome. He then caused himself to be proclaimed perpetual dic-

tator, but after having held it for nearly three years, to the astonishment of all mankind, he resigned the dictatorship, and retired to the country, where he passed the remainder of his days in the society of licentious persons and the occasional pursuit of literature. After his death a magnificent monument was erected to him, with the following epitaph written by himself: "I am Sylla, the Fortunate, who, in the course of my life, have surpassed both friends and enemies; the former in the good, and the latter in the evil I have done them." In the civil war between Marius and Sylla one hundred and fifty thousand Roman citizens are said to have been sacrificed, including among them more than two hundred senators and persons of distinguished rank.

While the commonwealth was yet distracted by the old dissensions, new calamities were added. Spartacus, a Thracian, who had been kept at Capua as a gladiator, placing himself at the head of an army of slaves, laid waste the country, but was at length totally defeated by Crassus, with the loss of forty thousand men. A few years after this event a conspiracy, which threatened the destruction of Rome, was headed by Catiline, a man of courage and talents, but of ruined fortune and of the most profligate character. A plan was concerted for a simultaneous insurrection throughout Italy. Rome was to be set on fire in many places, and, in the general confusion, Catiline was to enter the city at the head of a powerful force, murder the senators and usurp the reins of government. Cicero, the great Roman orator, discovered the plot and Catiline was defeated and killed in the battle that followed.

FIRST TRIUMVIRATE.

Julius Cæsar now rose into public notice. Sylla dreaded his abilities and ambition, and had numbered him among the proscribed. "There is many a Marius," said he, "in the person of that young man." He had learned prudence from the danger of his situation, and tacitly courted popularity, without that show of enterprise which gives alarm to a rival. While Pompey and Crassus contended for the command of the republic, Cæsar, who knew, that by attaching himself to either rival, he infallibly made the other his enemy, showed the reach of his talents by reconciling them, and thus acquiring the friendship of both. From favor to their mutual friend, they agreed to a partition of power, forming thus the first triumvirate, B. C. 60.

These men, by their united influence, were now able to carry all their measures, and they virtually usurped the powers of the senate, as well as the command of the legions. Cæsar first obtained the office of consul (B. C. 59), and, when the year of his consulship had expired, was made commander of all Gaul (B. C. 58), although but a small portion of that country was then under the Roman dominion. Crassus, whose avarice was unbounded, soon after obtained the command of Syria, famed for its luxury and wealth, while to Pompey were given Africa and Spain, although he left the care of his provinces to others, and still remained in Italy.

In the course of eight years Cæsar conquered all Gaul, which consisted of a great number of separate nations, twice passed the Rhine into Germany, and

twice passed over into Britain and subdued the southern part of the island. Hitherto Britain had been known only by name to the Greeks and Romans; and its first invasion by Cæsar, in the year 55 B. C., is the beginning of its authentic history. The disembarkation of the Romans, somewhere on the eastern coast of Kent, was firmly disputed by the natives; but stern discipline and steady valor overawed them, and they proffered submission. A second invasion in the ensuing spring was also resisted; but génius and science asserted their usual superiority, and peace and the withdrawal of the invaders were purchased by the payment of tribute. In the meantime Crassus had fallen in Parthia (B. C. 52), thus leaving but two masters of the Roman world; but Pompey had already become jealous of the greatness of Cæsar's fame, and on the death of Julia, the wife of Pompey and daughter of Cæsar, the last tie that bound these friends was broken, and they became rivals and enemies. Pompey had secured most of the senate to his interests; but Cæsar, though absent, had obtained, by the most lavish bribes, numerous and powerful adherents in the very heart of Rome. Among others, Mark Antony and Quintus Cassius, tribunes of the people, favored his interests.

WARS OF CAESAR AND POMPEY.

The ambition of Cæsar and of Pompey had now evidently the same object; and it seemed to be the only question in those degenerate times to which of these aspiring leaders the republic should surrender its lib-

erties. The term of Cæsar's government was near expiring; but to secure himself against a deprivation of power he procured a proposal to be made in the senate by one of his partisans, which wore the appearance of great moderation, namely, that Cæsar and Pompey should either both continue in their governments, or both be deprived of them, as they were equally capable of endangering the public liberty by an abuse of power. The motion passed, and Cæsar immediately offered to resign, on condition that his rival should do so; but Pompey rejected the accommodation; the term of his government had yet several years' duration, and he suspected the proposal to be a snare laid for him by Cæsar. He resolved to maintain his right by force of arms, and a civil war was the necessary consequence. The consuls and a great part of the senate were the friends of Pompey. Cæsar had on his side a victorious army, consisting of ten legions, and the body of the Roman citizens, whom he had won by his liberality. Mark Antony and Cassius, at that time tribunes of the people, left Rome and repaired to Cæsar's camp.

The senate, apprehensive of his designs, pronounced a decree, branding with the crime of parricide any commander who should dare to pass the Rubicon (the boundary between Italy and the Gauls) with a single cohort, without their permission. Cæsar infringed the prohibition, and marched straight to Rome. Pompey, to whom the senate committed the defense of the state, had no army. He quitted Rome, followed by the consuls and a part of the senate, and endeavored hastily

to levy troops over all Italy and Greece; while Cæsar triumphantly entered the city amidst the acclamations of the people, seized the public treasury, and possessed himself of the supreme authority without opposition. Having secured the capital of the empire, he set out to take the field against his enemies. The lieutenants of Pompey had possession of Spain. Cæsar marched thither, and subdued the whole country in the space of forty days. He returned victorious to Rome, where, in his absence, he had been nominated dictator. In the succeeding election of magistrates he was chosen consul, and thus invested, by a double title, with the right of acting in the name of the republic. Pompey had by this time raised a numerous army, and Cæsar was anxious to bring him to a decisive engagement. He joined him in Illyria, and the first conflict was of doubtful issue; but leading on his army to Macedonia, where they found a large reinforcement, he gave battle to Pompey in the field of Pharsalia, and entirely defeated him. Fifteen thousand were slain and twenty-four thousand surrendered themselves prisoners to the victor, A. U. C. 705, B. C. 49.

The fate of Pompey was miserable in the extreme. With his wife, Cornelia, the companion of his misfortunes, he fled to Egypt in a single ship, trusting to the protection of Ptolemy, whose father had owed to him his settlement on the throne. But the ministers of this young prince, dreading the power of Cæsar, basely courted his favor by the murder of his rival. Brought ashore in a small boat by the guards of the king, a Roman centurion, who had fought under his own ban-

ners, stabbed him, even in the sight of Cornelia, and, cutting off his head, threw the body naked on the sands. Cæsar pursued Pompey to Alexandria, where the head of that unhappy man, presented as a grateful offering, gave him the first intelligence of his fate. He wept, and turned with horror from the sight. He caused every honor to be paid to his memory, and from that time showed the utmost beneficence to the partisans of his unfortunate rival.

The sovereignty of Egypt was in dispute between Ptolemy and his sister Cleopatra. The latter, though married to her brother and joint heir by their father's will, was ambitious of undivided authority; and Cæsar, captivated by her charms, decided the contest in favor of the beauteous queen. A war ensued, in which Ptolemy was killed, and Egypt subdued by the Roman arms. In this war the famous library of Alexandria was burned to ashes, B. C. 48. A revolt of the Asiatic provinces, under Pharnaces, the son of Mithridates, was signally chastised, and the report conveyed by Cæsar to the Roman senate in three words, *Veni, vidi, vici*. The conqueror returned to Rome, which needed his presence; for Italy was divided, and the partisans of Pompey were yet extremely formidable. His two sons, with Cato and Scipio, were in arms in Africa. Cæsar pursued them thither, and proceeding with caution till secure of his advantage, defeated them in a decisive engagement at Thapsus. Scipio perished in his passage to Spain. Cato, shutting himself up in Utica, meditated a brave resistance; but finally, seeing no hope of success, he determined not to survive the

liberties of his country, and fell deliberately by his own hand. Mauritania was now added to the number of the Roman provinces, and Cæsar returned to Rome absolute master of the empire.

From that moment his attention was directed solely to the prosperity and happiness of the Roman people. He remembered no longer that there had been opposite parties, beneficent alike to the friends of Pompey as to his own. He labored to reform every species of abuse or grievance. He introduced order into every department of the state, defining the separate rights of all its magistrates, and extending his care to the regulation of its most distant provinces. The reformation of the calendar, the draining the marshes of Italy, the navigation of the Tiber, the embellishment of Rome, the complete survey and delineation of the empire, alternately employed his liberal and capacious mind. Returning from the final overthrow of Pompey's party in Spain, he was hailed the father of his country, was created consul for ten years, and perpetual dictator. His person was declared sacred, his title henceforth Imperator, A. U. C. 709, B. C. 45.

The Roman republic had thus finally, by its own acts, resigned its liberties. They were not extinguished, as Montesquieu has well remarked, by the ambition of a Pompey or of a Cæsar. If the sentiments of Cæsar and Pompey had been the same with those of Cato, others would have had the same ambitious thoughts; and since the commonwealth was fated to fall, there never would have been wanting a hand to drag it to destruction. Yet Cæsar had by force subdued his

country ; he therefore was an usurper ; and had it been possible to restore the liberties of the republic, and with these its happiness, by the suppression of that usurpation, the attempt had merited the praise, at least, of good design. Perhaps so thought his murderers ; and thus, however weak their policy, however base and treacherous their act, with many they will ever find apologists. They madly dreamed an impossible issue, as the event demonstrated.

A conspiracy was formed by sixty of the senators, at the head of whom were Brutus and Cassius, the former a man beloved of Cæsar, who had saved his life and heaped upon him numberless benefits. It was rumored that the dictator wished to add to his numerous titles that of king, and that the Ides of March was fixed on for investing him with the diadem. On that day, when taking his seat in the senate house, he was suddenly assailed by the conspirators ; he defended himself for some time against their daggers, till, seeing Brutus amongst the number, he faintly exclaimed, "And you, too, my son !" and, covering his face with his robe, resigned himself to his fate. He fell, pierced by twenty-three wounds, A. U. C. 711, B. C. 43.

The Roman people were struck with horror at the deed ; they loved Cæsar, master as he was of their lives and liberties. Mark Antony and Lepidus, ambitious of succeeding to the power of the dictator, resolved to pave the way by avenging his death. The people, to whom Cæsar, by his testament, had bequeathed a great part of his fortune, were penetrated with gratitude to his memory. A public harangue from Antony

over the bleeding body, exposed in the forum, inflamed them with the utmost indignation against his murderers, who must have met with instant destruction had they not escaped with precipitation from the city. Antony profited by these dispositions, and the avenger of Cæsar, of course the favorite of the people, was in the immediate prospect of attaining a similar height of dominion. In this, however, he found a formidable competitor in Octavius, the grand-nephew and the adopted heir of Cæsar, who at this critical moment arrived in Rome. Availing himself of these titles, Octavius gained the senate to his interest, and divided with Antony the favor of the people. The rivals soon perceived that it was their wisest plan to unite their interests; and they admitted Lepidus into their association, whose power, as governor of Gaul, and immense riches, gave him a title to a share of authority. Thus was formed the second Triumvirate, the effects of whose union were beyond measure dreadful to the republic. The Triumviri divided among themselves the provinces, and cemented their union by a deliberate sacrifice made by each of his best friends to the vengeance of his associates. Antony consigned to death his uncle Lucius, Lepidus his brother Paulus and Octavius his guardian Toranius, and his friend Cicero. In this horrible proscription three hundred senators and three thousand knights were put to death.

Octavius and Antony now marched against the conspirators, who had a formidable army in the field in Thrace, commanded by Brutus and Cassius. An engagement ensued at Philippi, which decided the fate of

the empire. Antony was victorious, for Octavius had no military talents; he was destitute even of personal bravery; and his conduct after the victory was stained with that cruelty which is ever the attendant of cowardice. Brutus and Cassius escaped the vengeance of their enemies by a voluntary death. Antony now sought a recompense for his troops by the plunder of the East. While in Cilicia he summoned Cleopatra to answer for her conduct in dethroning an infant brother and in openly favoring the party of Brutus and Cassius. The queen came to Tarsus, and made a complete conquest of the Triumvir. Immersed in luxury, and intoxicated with love, he forgot glory, ambition, fame, and everything for Cleopatra; and Octavius saw this frenzy with delight, as the preparative of his rival's ruin. He had nothing to dread from Lepidus, whose insignificant character first drew on him the contempt of his partisans, and whose folly, in attempting an invasion of the province of his colleague, was punished by his deposition and banishment.

Antony had in his madness lavished the provinces of the empire in gifts to his paramour and her children. The Roman people were justly indignant at these enormities; and the divorce of his wife Octavia, the sister of his colleague, was at length the signal of declared hostility between them. An immense armament, chiefly naval, came to a decisive conflict near Actium, on the coast of Epirus. Cleopatra, who attended her lover, deserted him with her galleys in the heat of the engagement; and such was the infatuation of Antony that he abandoned his fleet and followed

her. After a contest of some hours they yielded to the squadron of Octavius, A. U. C. 723, B. C. 31. The victor pursued the fugitives to Egypt; and the base Cleopatra proffered terms to Octavius, including the surrender of her kingdom and the abandonment of Antony. After an unsuccessful attempt at resistance he anticipated his fate by falling on his sword. And Cleopatra soon after, either from remorse, or more probably from mortified ambition, as she found it was Octavius' design to lead her in chains to Rome to grace his triumph, had courage to follow the example of her lover, and put herself to death by the poison of an asp. Octavius returned to Rome, sole master of the Roman empire, A. U. C. 727, B. C. 27.

ROMAN EMPERORS.

By the death of Antony, Octavius, now styled Augustus, became sole master of the Roman empire. Having returned in triumph to Rome, he endeavored, by sumptuous feasts and magnificent shows, to obliterate the impressions of his former cruelty, and resolved to secure, by acts of clemency and benevolence, that throne, the foundation of which was laid in blood. Having established order in the state, Augustus found himself agitated by different inclinations, and considered for some time whether he should retain the imperial authority or restore the republic. By Agrippa he was advised to pursue the latter course; but, following the advice of Mæcenus, he resolved to retain the sovereign authority.

Augustus, in his administration, affected an appear-

ance of great moderation and respect for the public rights, and, having gained the affections of the people and his soldiers, he endeavored by every means to render permanent their attachment. As a general he was more fortunate than eminent; though the general character of his reign was pacific, still several wars were successfully carried on by his lieutenants; he seemed to aim at gaining a character by the arts of peace alone; he embellished the city, erected public buildings and pursued the policy of maintaining order and tranquillity in every portion of his vast dominions. During his reign the temple of Janus was closed for the first time since the commencement of the second Punic war, and third time from the reign of Numa.

Augustus having accompanied Tiberius in his march into Illyria, was taken dangerously ill, and on his return died at Nolla, near Capua in the seventy-sixth year of his age, after an illustrious reign of forty-four years.

Augustus was possessed of eminent abilities, both as a warrior and a statesman; but the cruelties and treachery exercised by him while a member of the triumvirate have left an indelible stain upon his character, and rendered it doubtful whether the virtues which he manifested in after-life sprung rather from policy than from principle. The emperor and his chief minister, Mæcenas, were both eminent patrons of learning and the arts; and the Augustan age of Roman literature has been justly admired by all succeeding ages. Among those who distinguished his reign were the celebrated poets Virgil, Horace and Ovid, with Livy, the historian. But the most memorable event which

took place during the reign of Augustus was the birth of our Lord and Savior Jesus Christ, which happened, according to the best authorities, in the twenty-sixth year of his reign, and four years before the period commonly assigned for the Christian era.

Augustus, previous to his death, had nominated Tiberius to succeed him in the empire. The new emperor, at the commencement of his reign, exhibited a show of moderation and clemency; but he soon threw off the mask and appeared in his natural character as a cruel and odious tyrant. The brilliant success of his nephew Germanicus, in Germany, excited the jealousy of Tiberius, who recalled him to Rome, and is supposed to have caused his death by poison. Having then taken into his confidence Sejanus, a Roman knight, who became the minister of his cruelty and pleasure, he retired to the island of Capreæ, and abandoned himself to the most infamous debaucheries. Sejanus, now possessed of almost unlimited power, committed the most fearful cruelties against the citizens of Rome; Nero and Drusus, the sons of Germanicus, were starved to death in prison; Sabinus, Gallus, and other distinguished persons were executed upon slight pretenses; but his career was of short duration. Being accused of treason, he was suddenly precipitated from his elevation and executed by order of the senate; his body was afterward dragged ignominiously through the streets.

This event seemed only to increase the emperor's rage for cruelty. Now weary of particular executions, he gave orders that all the accused should be put to

death without further examination. When one Carnilius had killed himself to avoid the torture, "Ah," exclaimed Tiberius, "how has that man been able to escape me?"

In his seventy-eighth year and the twenty-second of his reign, he was strangled by one of his favorites.

Four years before occurred the crucifixion of Christ.

Tiberius named as his heir Caligula, son of Germanicus, in union with Tiberius, son of Drusus and grandson of the emperor. Because of the love of the people for Germanicus the senate set aside the claims of Tiberius and conferred the undivided empire upon Germanicus. The beginning of his reign was auspicious for clemency and good policy.

He restored the privileges of the Comitia and abolished arbitrary prosecutions for crimes of state. But, tyrannical and cruel by nature, he substituted military execution for legal punishment. The provinces were loaded with the most oppressive taxes, and daily confiscations filled the imperial coffers. The follies and absurdities of Caligula were equal to his vices; and it is hard to say whether he was most the object of hatred or of contempt to his subjects. He perished by assassination in the fourth year of his reign and twenty-ninth of his age, A. U. C. 794, A. D. 42.

Claudius, the uncle of Caligula, was saluted emperor by the prætorian guards, who had been the murderers of his nephew. He was the son of Octavia, the sister of Augustus; a man of weak intellects, and of no education; yet his short reign was marked by an enterprise of importance. He undertook the reduction of Britain;

and, after visiting the island in person, left his generals, Plautius and Vespasian, to prosecute a war which was carried on for several years with various success. The Silures, or inhabitants of South Wales, under their king, Caractacus (Caradoc), made a brave resistance, but were finally defeated, and Caractacus led captive to Rome, where the magnanimity of his demeanor procured him respect and admiration.

The civil administration of Claudius was weak and contemptible. He was the slave even of his domestics, and the dupe of his infamous wives, Messalina and Agrippina. The former, abandoned to the most shameful profligacy, was at length put to death, on suspicion of treasonable designs. The latter, who was the daughter of Germanicus, bent her utmost endeavors to secure the succession to the empire to her son, Domitius Aenobarbus, and employed every engine of vice and inhumanity to remove the obstacles to the accomplishment of her wishes. Having at length prevailed on Claudius to adopt her son, and confer on him the title of Cæsar, to the exclusion of his own son Britannicus, she now made room for the immediate elevation of Domitius, who then assumed the name Nero Claudius, by poisoning her husband. Claudius thus died in the fifteenth year of his reign and sixty-third of his age.

Nero had enjoyed the advantage of a good education under the philosopher Seneca, and at the commencement of his reign, he pursued an excellent plan of government, which was laid down by Seneca and Burrhus (the latter of whom was the prefect of the prætorian guard), and which held out the prospect of better

times ; but he soon got rid of his counselors, abandoned himself to rioting and licentiousness, gained a notoriety for profligacy and cruelty above that of even all his predecessors, and rendered his name proverbial in all succeeding ages as a detestable tyrant. Among the numerous victims who suffered death by his cruelty were his mother Agrippina, his wives Octavia and Poppœa, Seneca and Burrhus, also Lucan, the poet.

He is charged with having caused the city of Rome to be set on fire, in mere wantonness, that it might exhibit the representation of the burning of Troy ; and he stood upon a high tower that he might enjoy the scene. The conflagration continued nine days, and a great part of the city was burnt to ashes. In order to avert from himself the public odium of the crime, he charged it upon the Christians, who had now become numerous in Rome, and commenced against them a most dreadful persecution, in which St. Paul was beheaded.

Nero, who rendered himself no less contemptible by his follies and extravagances than hateful by his crimes, was too odious a monster to be long endured. A conspiracy, headed by Vindex in Gaul, and Galba in Spain, hurled him, at length, from the throne. Galba, in a speech, recapitulating his crimes, said : "What enormity has been too great for him ? Is he not stained with the blood of his father, his mother, his wife, his preceptors, of all those who, in the senate, the city, or the provinces, were distinguished by birth, riches, courage, or virtue ? The blood of these innocent victims cries for vengeance ; and since we are possessed of

arms and of power of using them, let us disdain to obey, not a prince, but an incendiary, a parricide, a singer, and an actor." The senate having passed sentence against him, he avoided falling into their hands by a voluntary death, in the fourteenth year of his reign and the thirty-second of his age.

After the death of Nero, Galba was declared emperor, both by the senate and by the legions under his command. He was esteemed a man of courage, talents and virtue, and had acquired a high reputation in the command of armies in the provinces; but he was now in the seventy-second year of his age, and he soon became unpopular by his severity and parsimony, and by the abuses practiced by his favorites. He adopted for his successor the virtuous Piso, a measure which gave offense to Otho, his former favorite, who excited a rebellion against him, and caused the death both of the emperor and of Piso, after a reign of only seven months. Tacitus says of him that, "Had he never ascended the throne, he would have been thought, by all, capable of reigning."

Otho was then proclaimed emperor; but he found a formidable rival in Vitellius, by whose lieutenants he was defeated, and he slew himself after a reign of ninety-five days. Vitellius, being saluted as emperor, is said to have proposed Nero for his model, and rendered himself odious to the people by his tyranny and profligacy. Vespasian, who was now at the head of the Roman army in Egypt, was proclaimed emperor by his troops. Rome was taken by one of his generals, and Vitellius was assassinated before he had completed the first year of his reign.

Vespasian was declared emperor by the unanimous consent of the senate and the army; and on his arrival at Rome he was received with the greatest joy. He had risen by his merit from a mean origin; was distinguished for his affability, clemency and firmness; and reigned with high popularity for ten years, promoting the welfare of his subjects. He restored order, built the celebrated amphitheater or Coliseum, whose ruins still attest its grandeur, cherished the arts, and patronized learned men, among whom were Josephus, the Jewish historian; Quintilian, the orator, and Pliny, the naturalist.

Titus, the son of Vespasian, is known in history chiefly for his destruction of Jerusalem.

After a tremendous siege of six months the city was taken and razed to the ground, verifying the predictions of our divine Savior that "not a stone should remain upon a stone." According to Josephus, the number of Jews that perished during the siege exceeded one million, and the captives amounted to almost a hundred thousand. Vespasian having reigned ten years, beloved by his subjects, died at Campania, in the seventieth year of his age, A. D. 79.

The late emperor was succeeded by his son Titus, who, on account of his amiable virtues, justice and humanity, obtained the appellation of the "Delight of mankind." Recollecting one evening that he had done no act of beneficence during that day, he exclaimed, "My friends, I have lost a day." His reign is memorable for the great eruption of Mount Vesuvius, which overwhelmed the cities of Herculaneum and

Pompeii, and caused the death of Pliny, the naturalist, whose curiosity led him too near the scene. Titus died in the third year of his reign and in the forty-first of his age; but strong suspicion was entertained that he was poisoned by his brother Domitian who succeeded to the throne, A. D. 81.

Domitian was another Nero in his character. He caused himself to be worshiped as a god; many of the most illustrious men of Rome fell victims to his cruelty. He banished the philosophers from the city, and raised a dreadful persecution against the Christians. He frequently shut himself up in his chamber, and amused himself by catching flies and piercing them with a bodkin, hence his servant being asked if any one was with the emperor, replied, "No not even a fly." His reign was signalized by the success of the Roman arms in Britain, under the command of Agricola, a distinguished general who had been sent to the country by Vespasian, and conquered all the southern portion of the island. Domitian was assassinated at the instigation of his wife, in the fifteenth year of his reign, A. D. 96. He was the last of those emperors called the twelve Cæsars; Julius Cæsar, the dictator, being considered the first; although Augustus was the first who was generally styled emperor.

After the death of Domitian Nerva was elected to the throne. He was a man distinguished for virtue and clemency, but did not possess sufficient energy to suppress the disorders of the empire; and having adopted Trajan for his successor he died after a short reign of sixteen months.

Trajan, a native of Seville, in Spain, is esteemed one of the greatest and most powerful of the Roman emperors; he was equally distinguished for affability, clemency, and munificence. On presenting the sword to the prefect of the prætorian guard he made use of these remarkable words: "Make use of it for me, if I do my duty; if not, use it against me." The senate conferred on him the title of Optimus, the Best, and that body was long accustomed to salute every newly elected emperor with this expression: "Reign fortunately as Augustus, and virtuously as Trajan."

Trajan was one of the greatest generals of his age; he enlarged the boundaries of the empire, subdued the Parthians, brought under subjection Assyria, Arabia Felix and Mesopotamia; and in commemoration of his victory over the Dacians, he erected a pillar at Rome, which bears his name, and which still remains as one of the most remarkable monuments of that city.

He was a munificent patron of literature, and in his reign Pliny, the younger; Juvenal, and Plutarch flourished. Although this prince was much celebrated for his virtues, still his character has been tarnished by a want of equity with regard to the Christians who were persecuted during his reign. He died of apoplexy, in the sixty-third year of his age and the twentieth of his reign, A. D. 117.

Trajan was succeeded by Adrian, his nephew, who, in some respects, was the most remarkable of the Roman emperors. His administration was generally equitable and beneficent; he was highly skillful in all the accomplishments of the age; he composed with

great beauty, both in prose and verse ; he pleaded at the bar, and was one of the best orators of his time. Deeming the limits of the empire too extensive, he abandoned the career of conquest, and devoted himself to the arts of peace. He spent thirteen years in visiting the provinces of the empire, and during his progress he reformed abuses, relieved his subjects from many burdens and rebuilt various cities. While in Britain he caused a turf wall to be erected across the island from Carlisle to Newcastle in order to prevent the incursions of the Picts.

He rebuilt the city of Jerusalem and changed its name to Aelia Capitolina. In consequence of an insurrection of the Jews, he sent against them a powerful army which destroyed about one thousand of their towns and nearly six hundred thousand of these unfortunate people ; he then banished all those who remained and by a public decree, forbade them to return within view of their native soil. He passed several wise regulations, among which was a law prohibiting masters to kill their slaves, as had been before allowed, but ordained that they should be tried by the laws enacted against capital offenses. Adrian named as his successor Titus Antoninus, and died in the twenty-second year of his reign, and the sixty-second of his age.

Titus Antoninus, more commonly called Antoninus Pius, had a reign of twenty-three years, which was marked by few striking events ; but it will ever be distinguished in the Roman annals for the public and private virtues which exalted his character. It was his

favorite maxim, that "he would rather save the life of one citizen, than put to death a thousand enemies."

This excellent sovereign adopted for his successor his son-in-law, Marcus Aurelius Antoninus, surnamed the Philosopher. He is esteemed the best model of pagan virtue among the Roman emperors; and "appeared," says an ancient author, "like some benevolent deity, diffusing around him universal peace and happiness." He was attached, both by nature and education, to the Stoic philosophy, which he admirably exemplified in his life, as well as illustrated in his work, entitled "Meditations."

Distinguished as the two Antonines were for justice and humanity, yet the persecution of the Christians was permitted, in some degree, during their reigns. It was to the former of the two that Justin Martyr presented his first "Apology for Christianity"; and the Roman army under the latter experienced, by means of a thunder storm, a remarkable deliverance, which has been represented by many as miraculous, and which gave to a legion of Christians, then serving under Aurelius, the name of the Thundering Legion. The name of the wife of each of these emperors was Faustina, and both of them were noted as women of the most abandoned character.

Aurelius died in the nineteenth year of his reign, and the fifty-ninth of his age. He was the last of the sovereigns styled "The five good emperors"; and the glory and prosperity of the Roman people seemed to perish with him. From this time we behold a succession of sovereigns, who, with few exceptions, were either weak

or vicious ; an empire grown too large, sinking by its own weight, surrounded by barbarous and successful enemies without, and torn by ambitious and cruel factions within ; the principles of the times wholly corrupted ; and patriotism, virtue, and literature, gradually becoming almost extinct.

With the reign of Aurelius, the prosperity of the empire ceased ; and from the accession of his son Commodus, its decline may be dated. A more striking contrast never was presented than in the characters of the father and son. Aurelius had taken him to aid in command against the barbarians ; and on his death, despite good advice, Commodus purchased a peace, that he might give himself up to the voluptuous pleasures of Rome. There he became a foul and loathsome debauchee ; and, outraging all the honorable feelings of the Romans, he fought as a gladiator, in public spectacles, for the amusement of the vulgar.

Conspirators put him to death and raised Pertinax, prefect of the city, to the imperial throne. The prætorian guards murmured at the elevation of a man of whose virtue they were assured, and who, educated in the school of Aurelius, was little likely to yield to their disorderly demands, or shower upon them the profuse liberality of Commodus. His attempt to reform the financial system increased their hatred, and in less than three months from the time they swore allegiance, a sedition broke out in the camp. Two or three hundred of the guards rushed in arms to the palace, where Pertinax, securely relying on his innocence and their oath, was inhumanly murdered. A

most disgraceful scene succeeded. Returning to the camp with the head of Pertinax borne as a trophy, the guards now offered the Roman world to the highest bidder.

The wealth of Didius Julianus, a vain and voluptuous senator, enabled him to meet the demands of the rapacious prætorians, who immediately completed the contract, proclaimed him emperor, took the oath of allegiance, and escorting him to the palace, surrounded him with the ensigns of imperial dignity. The obsequious senate, though attached to Pertinax, yielded to the occasion, and ratified the election of the prætorians; but the indignant legions of Britain, of Illyricum, and Syria, each proclaimed its respective general as more worthy of the empire. Severus, who was in Illyricum, at the head of hardy and disciplined forces, accustomed to contests with the warlike barbarians of the north, advanced toward Rome. By his contiguity to Italy, and the celerity of his movements, he anticipated his rivals, and in sixty-six days from the elevation of Julianus, without drawing a sword, he was proclaimed emperor at Rome. The prætorians abandoned the victim of their venality; the senate deposed him, and he was executed like a common criminal.

Four years of civil war succeeded, during which Severus, with a military talent approaching to that of Julius Cæsar, triumphed over his rivals; but he treated them with shocking cruelty. He degraded and banished those prætorians who had been engaged in selling the empire. A war with the Caledonians, which he led in person, occupied him in his later years. To

keep out the barbarians from the north he rebuilt with stone, a wall which Hadrian had made from Solway Forth to the mouth of the Tyne. He died at York. His sons, Caracalla and Geta, then in Britain, were declared joint emperors. Caracalla murdered his brother, whom their mother attempting to save, he wounded her in the arm. He thus obtained sole possession of the throne. His whole reign was stigmatized by deeds of blood and infamy.

Caracalla extended the Roman citizenship to all the provinces. The tribute received from the provinces, which Gibbon estimates at a sum equal to about 100,000,000 of dollars, was represented by Augustus as not sufficient for the purposes of government, and he artfully contrived to make the Roman citizens submit to taxation by impost. Succeeding emperors had increased their burdens; and Caracalla extended the right of citizenship, in order to impose on the foreign provinces the taxation of the citizen, while he failed to relieve them from the tribute of the stranger. They felt the double burden, and their discontent was one of the causes of the decline of the empire. Caracalla was assassinated in Syria, at the instigation of Macrinus prætorian prefect. Macrinus was raised to the throne, but shortly deposed, and Heliogabalus, a reputed son of Caracalla, was invested with the sovereignty. His short reign of four years was one of unmingled infamy. His violent death, the merited punishment of his crimes, again left the imperial throne at the disposal of the army.

Alexander Severus, the cousin of Heliogabalus, was

invested with the purple. Amiable, just, and humane, his reign is like a beam of light amidst surrounding darkness. He inherited from nature a happy disposition, and a superior intellect, and was educated by a careful mother. Amidst the corrupting influences of regal authority, he was an example of industry, sobriety, and regularity of life; an elegant scholar, an affectionate son, a wise statesman, and an able general. He restored to the senate many of their rights, reduced the tribute of the provinces, and sought to enforce discipline in the army. But the military had become too strong for his curbing hand, Ulpian, the wisest and most beloved of his counselors, had incurred the hatred of the guards, for attempting to bring them to order. They sought his life, and pursued him to the presence of the emperor. Alexander commanded, entreated, and covered his friend with his robe, but the audacious murderers stabbed him through it.

Alexander went into Asia to conduct a war against the Persians. While he lay at Antioch, a portion of his army revolted. Appearing in the midst of the infuriated soldiery, "Be silent," said he, "in the presence of your sovereign." "Reserve your shouts for the enemy, or I will no longer allow you to be soldiers." They brandished their swords, and rushed toward him. "Keep your courage," said he, "for the field of battle." They persisted in their dangerous demands, and again he spoke: "Citizens, no longer soldiers, lay down your arms, and depart to your respective habitations." The boisterous elements of se-

dition sunk into grief and shame, and the soldiers obeyed. After a time he restored their arms; and this legion ever after were devoted to his interest.

The ancient monarchy of Persia had at this period revived, under a chief named Artaxerxes. Repeated and long continued wars with the Romans, had weakened the Parthian power. Of this Artaxerxes availed himself, to produce a general revolt of the Persians. A bloody battle ensued, in which Artabanus, the Parthian king, was defeated, and the Persians restored to the sovereignty of the east. Claiming all Lesser Asia as the successor of Cyrus, the Persian monarch came into collision with the Roman empire. The event of the war was, at least, so far unsuccessful to the Romans, that Artaxerxes retained the countries which he had conquered. Hardly had Alexander returned from the Persian war before he went north to encounter a vast swarm of barbarians, who threatened to overwhelm the empire. In his camp on the banks of the Rhine, while successfully pursuing the war, this prince, too good for the age in which he lived, fell, with his mother, a victim to another mutiny of the soldiers, fomented by Maximinus, an ambitious aspirant to the throne.

Maximinus was born in Thrace. His father was a Goth and his mother an Alan. Thirty-two years before Severus, halting his army in Thrace, to celebrate games at wrestling, the young barbarian, Maximinus, of the gigantic height of eight feet, and of size and strength in proportion, presented himself, and in a rude dialect, asked to be admitted as a competitor.

His prodigious exploits astonished the emperor, and he permitted him to enlist as a common soldier. From thence he rose by degrees till he attained a high command in the army. But without gratitude or mercy he had nothing but brute force to recommend him. He persuaded the soldiers that Alexander was effeminate. They slew him and proclaimed the barbarian emperor. He was suspicious of contempt from the well born and learned and he hated and destroyed them. The senate refused to sanction the nomination of the army; and though Maximinus continued the German war with success, his cruelties created disaffection, which, when he made the taxes of the provinces intolerable, broke into revolt.

The interval from the reign of Maximinus and that of Diocletian, was filled by sixteen reigns, which furnish little that is pleasing or interesting. Of all the emperors who successively occupied the throne during that period of forty-six years, Claudius and Tacitus alone died a natural death. The emperor Valerian, in a war with Sapor, king of Persia, was defeated and taken prisoner. The Persian monarch treated his captive with the greatest indignity and cruelty. He used him as a footstool for mounting his horse and finally ordered him to be put to death, then caused him to be flayed and his skin to be painted red, and suspended in one of the Persian temples, as a monument of disgrace to the Romans.

The reign of Aurelian was distinguished for brilliant military achievements. He defeated the Goths, and repelled the incursions of the Germans; but his most

renowned victory, was that over Zenobia, the famous queen of Palmyra, who fell into his hands; her secretary Longinus, the celebrated critic, was put to death by the order of the conqueror. On his return to Rome Aurelian was honored with a most splendid triumph; Zenobia was reserved to grace the scene, bound in chains of gold, and decked with a profusion of pearls and diamonds.

Diocletian, who was the son of a Dalmatian slave, rose by his merit from the rank of a common soldier to that of an eminent commander, and was finally elevated to the throne, on the death of Numerian, A. D. 284.

Two years after his accession he associated with himself in government, his friend Maximin; and in 292 they took two other colleagues, Galerius and Constantius, each bearing the title of Cæsar. The empire was now divided into four parts, under the government of two emperors and two Cæsars, each nominally supreme, but in reality controlled by the superior talents of Diocletian.

At this time happened the tenth and last persecution of the Christians, which continued for several years with so much violence, that the tyrants boasted that they had extinguished the Christian name.

Diocletian and Maximin, in the midst of their triumphs, surprised the world by resigning their dignities on the same day and both retiring into private station, A. D. 304. It is generally believed that they were compelled to take this step by Galerius, who, together with Constantius, was immediately afterwards acknowl-

edged emperor. Diocletian seems to have been contented with his lot; he retired to Salona, in his native country, Dalmatia, where he lived eight years, and amused himself in cultivating a small garden. Maximin attempted several times, but in vain, to resume the sovereign power, which he had abdicated, and even to murder his son-in-law, Constantine; but being detected he slew himself in despair.

THE ROMAN EMPIRE FROM THE ADOPTION OF CHRISTIANITY.

Constantine possessed a lofty and majestic stature, a bold, open countenance, and a graceful deportment. His constitution was made healthy by vigorous exercise in youth, and preserved by temperance and sobriety in later life. In business he was indefatigable, and he looked with a vigilant eye upon the affairs of government; while, by rendering kindness to all who approached him he secured love, at the same time that his talents and virtues commanded respect. Such was Constantine while dangers surrounded him; but when released from fear and placed above responsibility, his character seems to have fallen from its elevation. Among other unworthy acts he is charged with jealous cruelty to his son.

Two events mark the boldness of his genius, and render his name memorable. The one was his removal of the seat of the Roman empire to Constantinople; the other was his adoption of Christianity as the religion of the empire. Whether Constantine embraced it from conviction of its truth, or from policy, is mat-

ter of dispute. Certain it is that this religion, though receiving from the Roman power only silent obloquy, or active persecution, had extended among the people; so that Constantine strengthened himself in the affections of the soldiers by adopting it. At this period, too, Christianity might number more writers of talent and literary abilities than paganism. Society had in its morals assumed a new and more healthful tone. Women, taught that they were co-heirs with men in the blessings of the gospel, felt their equal value as immortal beings and thus learned to respect themselves, and insure the respect of men. When such had become the influence of Christianity in the realm, worldly ambition pointed to the course which the emperor pursued in declaring himself a Christian; and surely it was not in the spirit of Christ, who said, "My kingdom is not of this world," that Constantine made it the religion of the empire; and from henceforth we find its heavenly influence sullied by mingling with earthly things. He made a new division of the Roman world into four Prefectures, which were subdivided into diocesses, and these into provinces. No particular bishop was regarded as head of the whole church, but the emperor was such in point of fact. In this capacity he called the first ecclesiastical council, or collection of bishops at Nice, he having, in the controversy between Athanasius and Arius, taken sides against the latter. The council in this respect agreed with the emperor.

If after the period of Constantine, it shall appear that human passions, and natural causes, contributed to

the extension of a religion whose divinity is attested by a severe and holy purity before unknown to the world, let it be remembered that what had previously occurred leaves a chasm in the chain of human means, by which Christianity was established, that cannot be supplied but on the supposition of divine agency. It is in vain that infidelity seeks to shake our faith, by saying that when men were offered eternal life, on condition of their abandoning the pleasures of this, they accepted the offer, because it was an advantageous bargain; so long as they utterly fail in explaining how the apostles and first teachers of this religion got their own invincible faith, that the doctrine was indeed true? a faith which made them disregard labor, sufferings and death. Of this no account exists but in the New Testament.

On the death of Constantine his dominions were divided between his three sons, Constantine, Constantius and Constans. The youth of these princes was not, like that of their father, spent in improving exercises, but in the effeminacy of a court. He knew that he had his fortune to make; they felt that theirs was secured. Hence their administration wanted the vigor of his, while they imitated his ambition and cruelty. During the first year of their reign two uncles and seven cousins were sacrificed to their jealous fears. With the exception of Gallus and Julian, sons of the brother of Constantine, whose youth and feeble constitution alone saved them, these princes destroyed all the male members of the Constantine family; and they at length turned their arms against each other.

Constantine, who governed the eastern portion of the empire, found himself early involved in a Persian war. The fame of his father had, during his life, checked all encroachments on the eastern provinces. Sapor, the grandson of Narses, was now on the Persian throne, and had for several campaigns, waged a successful war upon the provinces. Constantine marched against him—the Persian arms triumphed at Singara. The monarchs at length withdrew their forces and a peace was concluded. After Constantine's return a dispute between him and Constans ended in his violent death; and left Constans sole master of the west. He maintained his authority for ten years, when he fell a victim to the ambitions of Magnentius, the general of the Gallic legions, who assumed the purple. Constantius, to secure the undivided sovereignty of the empire, fought a bloody battle with Magnentius and defeated him. Of the veteran soldiers of the empire, 54,000 were left dead upon the field; and Magnentius, despairing of the crown, put an end to his life.

The civil wars had given the barbarians an opportunity of renewing their depredations upon the frontier provinces. The Franks and the Alemanni had devastated Gaul. Flourishing towns were laid in ashes and the inhabitants compelled to flee from the country to the fortified cities, where they were obliged to depend for subsistence upon the scanty supply of grain raised within the walls. In the east the Sarmatians had passed the Danube, and the Persian monarch, now returned from a victorious expedition against the Scythians, again threatened the provinces of Asia.

Constantius found himself unequal to the weight of the empire, and was constrained to look for some one with whom to divide its cares. His cousin Julian, now the only remaining member of the Constantine family, had been left to pursue his studies in obscurity, among the Grecian philosophers. Constantius appointed him Cæsar and gave him command of the provinces of Gaul. He conducted in person the war with the Sarmatians, whom he defeated and compelled to sue for peace.

Julian (called the Apostate from his having forsaken Christianity) whose abilities for action had been despised on account of his love of study, showed himself an able general in a successful contest with the Franks and Alemanni. The fame of his hardy perseverance and successful enterprise spread through the empire and increased the already awakened jealousy of Constantius. He issued an order commanding a large detachment of the veterans who were under Julian, to march to the aid of the eastern legions. The troops, reluctant to enter upon what they deemed a foreign service, and unwilling to leave a general whom they loved for an emperor whom they despised, refused obedience and at once proclaimed Julian emperor. With feigned reluctance he accepted the crown and to enforce his claim, marched with secrecy and despatch to the attack of Constantinople. Constantius, relinquishing the Persian war, marched to meet him; but his death relieved the empire from the horrors of civil contention.

The reign of Julian was memorable for the re-es-

tablishment of paganism. The emperor was, doubtless, above believing in its fooleries himself; but he thought like most of the early philosophers of Greece and Rome, that the people must have some religion coined for their use. His ideas of Christianity were associated with the character and conduct towards his family of the Constantines, its supporters; and he probably thought that Christianity, as well as paganism, was such a coinage; not reflecting that whatever God has made his creatures to need he invariably provides. Man is created to need religion; for since the dawn of history there have been double dealing traffickers in the article. Among these stand prominent the Egyptian, Greek, and Roman priests, the Delphian oraculars, and the Druids of Britain. These manufacturers of fable and impositon, supplied the market kept ever open by man's mental craving; and they were repaid by his submission of body, soul and estate. Unlike these, the Christian teachers believed that Christianity was in truth that spiritual food which the Almighty Parent had himself sent down to satisfy the desires of the famishing soul. To this view of Christianity, which exalts it over all others as the only true religion, Julian himself gave an incidental testimony; for he recommended that with the heathen ceremonies, the people should follow the Christian morality. This emperor did not indeed revive the persecutions of former pagan sovereigns, or prohibit the worship of the Christians; yet he removed them from offices of trust and from the care of the education of youth and oppressed them in various ways.

Julian settled the concerns of the west and proceeded into Asia. After wintering in Antioch he marched toward Persia, ravaged the plains of Mesopotamia, passed the Euphrates and spread devastation through a part of Syria. He attempted, with the strenuous aid of the Jews, to rebuild the temple at Jerusalem, in order to disprove the prophecy of Christ. The foundations of the temple were laid, but they were destroyed. "Horrible balls of fire," says a pagan historian, "breaking out from the foundation with frequent and reiterated attacks, rendered the place inaccessible to the workmen. The victorious element continuing in this manner, seemed obstinately bent to drive them to a distance and the hopeless attempt was abandoned." Christians and pagans alike believed that the doom of a supernatural power forbade the work; and it was no more attempted.

At the passage of the Tigris the Romans obtained a victory over the Persians, but here their successes ended. Julian was induced to burn his fleet at the suggestion of a treacherous Persian, who, in the character of a deserter, had entered his camp. As the Romans advanced their provisions failed. The cattle were driven away, the inhabitants had departed, and the country, naturally fertile, presented only smoking ruins. The emperor sought to retrace his steps, but the Persian prince, with a numerous army, appeared in sight, hovered around, and harassed his retreat. Attempting to force his way Julian was mortally wounded. His dying moments were passed, not in sacrificing to the gods, but in philosophical discourse.

The unexpected death of the leader spread, in the harassed army, confusion and dismay. The officers could not agree upon a successor, when the name of Jovian, a man of no military renown, but attached to the household of Julian, was circulated among the troops and he was immediately declared emperor.

Amid their deliberations and sorrows the legions had been compelled to continue their retreat, surrounded by the Persians, and momentarily subject to their vexatious and often fatal attacks. Four days after the death of Julian the disheartened army reached the city of Susa. The Tigris was still to be crossed and they were almost in despair of effecting their escape. Here Sapor sent them proposals of peace, and although they were disadvantageous, they were accepted. The provinces beyond the Tigris, which Diocletian had obtained of Narses, were then ceded to Persia, and the impregnable city of Nisibis, which had so often resisted the Persian arms, together with some of the strongest fortresses in Mesopotamia, were surrendered; when the army were suffered to pursue their homeward way in ignominious peace.

On the accession of Jovian Christianity again became the established religion of the empire. But his reign was terminated by death before he reached Constantinople. Valentinian, commander of the guards, was unanimously proclaimed his successor. He appointed his brother Valens as his colleague, committing to him the eastern provinces, while himself retired to the western, where he prosecuted the war against the barbarians with considerable success. Yet

the decline of the empire became more and more apparent. The civil wars of the sons of Constantine had destroyed vast numbers of soldiers, and left the frontiers exposed to the depredations of the barbarians. The valor and energy of Julian had, indeed, for a moment, checked their incursions, but his unsuccessful Persian war had still farther weakened the military force of the empire, and prepared the way for the peace, by which Jovian began its dismemberment. Valentinian died in the twelfth year of his reign, and left the empire to his son Gratian, with the condition that a younger son named Valentinian, then an infant, should be associated with him.

The Goths, who had repeatedly invaded the empire, again appeared on its frontier; not now indeed in the character of hostile barbarians, but of humble suppliants, themselves driven from their dominions. The Huns, a vast and terrible race inhabiting the north of Asia, and more barbarous than either the Goths or Germans, had been precipitated by the wars in the east, upon the frontiers of Europe. Under Attila, called the "Scourge of God," they had subdued the nations of the Alani, who inhabited the regions between the Volga and Tanais, and advanced upon the kingdom of the Goths. Their first appearance on the Gothic frontier was in the declining days of the great chief, Hermanric, whose dominion, it is said, extended from the Baltic to the Danube and lake Mæotis; and who had united under his sway the two great portions of the Gothic race, the western or Visigoths, and the eastern or Ostrogoths; the former having been gov-

erned by the house of the Balti, the latter by that of Amali. The death of Hermanric prevented the united efforts of the Goths in checking the invaders and the Ostrogoths soon submitted. The Visigoths, in terror as the desolating "Scourge" approached, supplicated the emperor Valens for vacant lands on the southern banks of the Danube, engaging to guard the frontier from the dreaded enemy.

Valens agreed to admit the Gothic nation within the empire on certain conditions, to which they acceded, but the most important of which, the relinquishment of their arms, they afterwards evaded. The nation was transported across the Danube to improve the waste lands of Thrace. A million of barbarians, who could bring into the field 200,000 warriors, were thus admitted to a peaceful settlement within the bosom of the empire. The emperor granted the Goths permission to engage in traffic; but the avarice of the Roman ministers not only rendered the permission useless, but destructive to them. At length their property was exhausted in procuring means of subsistence and they were compelled to sell their children to obtain bread. The treachery of the Roman governor of Marcianopolis towards Fritigern, a valiant Goth, enkindled his wrath. He summoned his countrymen to arms and led them to Mæsia, which they overran and desolated; and then proceeded to threaten the capital.

Valens now sought to crush a nation, whom he had first introduced into the heart of the empire, and then forced by ill usage to become his enemies. Gra-

tian, who had just succeeded his father in the west, was summoned to his aid, but was prevented by an eruption of the Alemanni, which employed his whole resources. The Visigoths, meanwhile, had formed an alliance with a body of Ostrogoths, who had also procured a settlement on the southern side of the Danube, and with some scattered hordes of the Alani and Huns. On the plains of Adrianople, Valens met the barbarians, and the courage and skill of the Roman legions failed in the encounter. The emperor was wounded and conveyed to a building, which being fired by the enemy, he perished in the flames. Two-thirds of the imperial army were destroyed; the remainder fled and the Goths ravaged the country to the suburbs of Constantinople.

Gratian, meanwhile victorious over the Alemanni, marched to the relief of the east. He learned on his journey the death of Valens and the defeat of his army; and sensible of his inability to sustain the weight of an empire sinking under its numerous foes, he associated with himself in the government, Theodosius, a native of Spain. His father was a general who had distinguished himself in the reign of Valentinian, but was unjustly put to death, by order of Gratian himself. But such was the towering genius of the son, such his reputation for wisdom and magnanimity of temper, that the emperor, in his hour of peril, scrupled not to admit him as his partner. Theodosius was free from the vainglory of conquest, and he pursued at first a careful and watchful policy. From Thessalonica, which he made his headquarters,

he kept his eye fixed upon the barbarians, and availed himself of every judicious opportunity of wasting their forces, or gaining over their leaders.

Fritigern died and disunion among the Goths ensued; the different tribes pursued each its own individual interest without concert or design; and in four years from the death of Valens, the policy of Theodosius procured an advantageous peace, the conditions of which were arranged in the neighborhood of Constantinople. Theodosius invited their aged chief, Athanaric, to visit the capital, and partake the hospitalities of his palace. The chieftain was astonished at the grandeur and magnificence of the objects presented to his view. "Truly," exclaimed he, "the emperor of the Romans is a god upon earth, and the presumptuous man who dares to lift his hand against him is guilty of his own blood." Athanaric sickened and died. Theodosius paid the most respectful honors to his remains, and his grateful Goths, thus converted into friends, entered the Roman legions, declaring that while Theodosius lived they would acknowledge no other chief.

While Theodosius was thus calming the disorders of the east a new insurrection had arisen in the west. The indolence of Gratian had alienated the affections of his subjects. Maximus, at the head of his legions, entered Gaul, where he was hailed as emperor. Gratian, who was at Paris, fled to Lyons, and was there assassinated through the intrigues of Maximus, who next invaded Italy and compelled the widowed empress Justina, with her young son Valentinian II.,

and her daughter Galla, to flee for succor to the emperor of the east. Theodosius did not invite them to his court, but met them at Thessalonica, whither they had come by sea. His wife being dead, he married the beautiful Galla, and then marched, at the head of a hardy and disciplined army, into Pannonia. On the banks of the Save he met and defeated the forces of Maximus and executed the usurper. The provinces returned to their allegiance, and Theodosius, superior to the seductions of prosperity, so often fatal to virtue, magnanimously restored to Valentinian the throne of Milan and added to his dominions the provinces of Britain and Gaul. But the young prince soon fell a victim to domestic treason. Theodosius thus became sole monarch of the empire, now for the last time united under the sway of one sovereign.

Since the reign of Constantine Christianity had been rapidly declining from its primitive purity, and ambitious men sought, through its medium, to gratify the unhallowed lust of power. By gradually extending the authority of the bishops, the foundation was laid of that abominable oppression, which for so many ages was to weigh down the moral and intellectual energies of Europe. During the reign of Theodosius, the ecclesiastical power manifested itself as already superior to the civil. Ambrose, bishop of Milan, had forbidden to the empress Justina, who reigned in the name of her son Valentinian II., the use of a chapel, where she might worship agreeably to her belief in the Arian doctrines. The bishop next sternly and openly denounced her as a heretic and when she passed

an edict to banish him he refused to obey; nor could she compel his obedience, or punish his contumacy. Theodosius had, in a moment of passion, given the only cruel order which stains his equitable government, that of putting to the sword the offending people of Thessalonica. He repented and sought, too late, to hinder its execution. Ambrose boldly reproached him and exacted of him public penance; and the master of the world, in a mournful and suppliant posture, with sighs and tears, confessed and deplored his crime, in the presence of the congregation.

Theodosius died at Milan, a few months after he had quelled the disturbances consequent on the death of Valentinian, lamented by the church, to which he had been reconciled; by the Roman people, whom he had governed with moderation; and even by the vanquished provinces, who had experienced his kindness. Before his death he divided the empire between his two young sons; and this division proving permanent, becomes an important epoch in history.

Honorius and Arcadius, sons of Theodosius, suffered the northern barbarians to enter the empire and to possess themselves of several of the most fertile provinces. The Goths, under the famous Alaric, spread their devastations to the very walls of Constantinople, and filled all Greece with the terror of their arms. Alaric then penetrated into Italy at the head of a powerful army, but was defeated with great loss by the Romans under the command of Stilico. After the death of this general Alaric invaded Italy a second time, and having taken and pillaged several cities, he

at length pitched his camp before the walls of Rome. This famous city, which had for ages been the mistress of the world and had enriched herself by the spoils of vanquished nations, was now reduced to the greatest extremities by famine and pestilence.

Rome was finally taken by Alaric, who gave up the city to be plundered by his soldiers, with a charge to spill the blood of none but those whom they found in arms, and to spare all those who took refuge in the churches. The fearful devastation continued for six days, during which the fierce barbarians, notwithstanding the injunctions of the chieftain, indulged their cruelty and ferocity without pity or restraint. Alaric now prepared to invade Sicily and Africa, but death suddenly put an end to all his ambitious projects; but the Goths having elected Ataulphus for their leader, took possession of the southern part of Gaul, and laid the foundation of their kingdom in Spain.

A few years after the sacking of Rome by Alaric the country was again devastated by the Huns, a barbarous people of Scythian origin, under the command of Attila, their king, styled the "Scourge of God." Having overrun the eastern empire, he invaded Gaul with an army of five hundred thousand men; but he was defeated on the plains of Chalons by the combined forces of the Romans under Aetius and the Goths under Theodoric, with a loss of one hundred and sixty thousand men. The warlike spirit of Attila was checked by this defeat, but not subdued; placing himself again at the head of his army, he shortly afterward invaded Italy, and having extended his ravages

to the gates of Rome, compelled Valentinian III. to purchase a peace by the payment of immense sums of money, with his sister Honoria in marriage. Attila died shortly after this event, and his body is said to have been buried, enclosed in three coffins, the first of gold, the second of silver, and the third of iron; and the men who dug the grave were put to death, lest they should reveal the place of his burial.

Every circumstance now seemed to hasten the downfall of the empire which had been long on the verge of ruin. Aetius, the only man capable of defending it against its numerous enemies, was slain by the hand of Valentinian himself, on a pretended charge of conspiracy.

Shortly after this event Valentinian was assassinated in his turn, at the instigation of Petronius Maximus, who was proclaimed emperor in his stead and the empress Eudoxia invited Genseric, king of the Vandals, to avenge the murder of her husband. He eagerly embraced the opportunity, landed in Italy with a numerous army of Moors and Vandals, took the city of Rome, which he gave up to his soldiers to be pillaged for eleven days; and after having destroyed many of the monuments of art and literature which Alaric had spared and enriched himself with the spoils of the city, he returned to Carthage.

From the reign of Valentinian III. the western empire dragged out a precarious existence under nine successive emperors, for the space of twenty-one years, until its final termination in 476, by the resignation of Romulus Augustus, the last of its emperors, to Odoacer,

the chief of the Heruli, who assumed the title of King of Italy. Thus terminated the Roman empire in the west, twelve hundred and twenty-nine years after the building of the city, and five hundred and seven years after the battle of Actium. Such, observes Goldsmith, was the end of this mighty empire, which had conquered mankind by its arms and instructed the world by its wisdom; which had risen by temperance and fell by luxury; which had been established by a spirit of patriotism and sunk to ruin when the empire had become so extensive that a Roman citizen was but an empty name. Roman glory had passed away; Roman liberty existed only in the remembrance of the past; the rude warriors of Germany and Scythia possessed the city of Romulus; and a barbarian occupied the palace of the Cæsars.

THE EASTERN OR BYZANTINE EMPIRE.

The stronger allurements which the western empire offered to the barbarians, and the subsidies paid by the emperors of the east, preserved that portion in comparative tranquillity. Arcadius, a weak and timid prince, was, at his death, succeeded by his son Theodosius. He was a minor at the time of his accession, and, during his whole reign, was subject to the influence of his sister, Pulcheria. On his death she succeeded to the throne, and was the first female who swayed the scepter of the Roman empire. She was a princess of genius and virtue. On her death the Theodosian family became extinct in the east. Marcian, her husband, continued to reign with a vigorous

and prudent policy. Despising the miserable artifices by which former emperors had purchased immunity from the dreaded arms of the Huns, he stopped the payment of the subsidies. The Huns menaced revenge; but the death of Attila occurring at this period delivered the empire from the danger of the threatened invasion. Leo, the successor of Marcian, was emperor at the period of the destruction of the western empire. Zeno, Anastasius and Justin, successively ascended the throne, but left behind them no deed which should preserve their names from oblivion.

Justinian succeeded Justin. The kingdom of the Vandals in Africa, founded by Genseric, had become established. Hilderic, grandson of Genseric, succeeded him. He was deposed by Gelimer. Justinian, desirous to recover the province, affected to favor Hilderic and sent Belisarius with an army into Africa. He conquered the Vandals, reduced Carthage, and took Gelimer, whom he carried to Constantinople, to grace his triumph. As Hilderic had been executed the race of Genseric became extinct, and Africa now belonged to the eastern empire. Gelimer was seen in the triumphal procession of Belisarius, arrayed in regal robes, and though he neither sighed or wept, he was heard to murmur, "Vanity! vanity! all is vanity!" Belisarius next marched to Italy, where he defeated the Ostrogoths, subdued Italy and Sicily, and returned to Constantinople with Vitiges, the Gothic king, in chains.

These successes awakened the jealousy of Chosroes, reigning sovereign of Persia, who now renewed the war which had been suspended by a truce. Belisar-

ius was sent against him and the war was waged with various and alternate success until the declining years of Justinian and Chosroes cooled their military ardor, and procured a further truce for fifty years. Belisarius was next sent to Italy against the Goths, who had rebelled, but being recalled through a jealousy which had arisen in the mind of the emperor, Narses, another lieutenant of Justinian was substituted in his place, and effected their complete reduction. After this final conquest of the Gothic kingdom the government of Italy was administered by officers styled Exarchs, who held their court at Ravenna, and were the representatives of the eastern emperor.

The Bulgarians, aided by a multitude of barbarous Slavonians, now crossed the Danube, ravaged Macedonia and Thrace, and extended their devastations within a few miles of Constantinople. Belisarius met and defeated them. But this was the last of his many victories; and he who had so gloriously sustained the military fame of the empire, was doomed by regal ingratitude to pass his old age in penury and disgrace.

While the arms of the empire had acquired glory abroad the declining nation was still in distress. Constantinople was distracted by factions. Earthquakes of unusual extent and duration spread desolation in different parts. Antioch, especially, was almost wholly destroyed, and 250,000 persons were supposed to have been buried in its ruins. A most dreadful pestilence spread its ravages through the empire, and for a time its virulence seemed undiminished by the change of seasons. At length its malignity abated, but for half

a century its presence was in some degree felt. In Constantinople during three months 5,000, and at last 10,000 persons are reported to have died daily. Many cities of the east were depopulated and during the reign of Justinian there was a visible diminution of the human species.

Justinian derives his chief reputation from his system of Roman jurisprudence. With the assistance of Tribonian, an eminent lawyer, he digested and simplified the mass of laws, which had been accumulating for ages; and formed those bodies of law called The Justinian Code, the Pandects, and the Institutes. This was the greatest work of the age, and forms the foundation of the present civil law.

Justin II., who was nephew and successor to Justinian, was unequal to the weight of government and associated with himself Tiberius, a man of surpassing merit, the captain of the guards. The barbarian Lombards, under Alboin, conquered the northern part of Italy, and established a kingdom to which they gave the name of Lombardy. By the nomination of the worthy Tiberius, Maurice succeeded him. A revolution had occurred in Persia. Hormouz had succeeded his father Chosroes, or Nourshirvan the Just; but he was of an opposite character. He had in Bahram a general of great talents and ambition. In a fit of hasty displeasure Hormouz sent a present of a woman's dress, a wheel and a distaff, to Bahram. He put on the dress, and with his presents in his hands, appeared before the army. The enraged soldiers, thus insulted in the person of their commander, revolted, and de-

posed the foolish monarch. His son Chosroes fled to Constantinople. Maurice received him favorably, and dispatched an army to Persia, which subverted the power of Bahram and placed him, as Chosroes II., on the throne of his fathers.

The Avars, an Asiatic race, had fled from the victorious arms of the Turks, or Turcomans. By union with the Lombards they had destroyed the Gepidæ. After the Lombards carried their arms and nation into Italy, the Avars settled in Pannonia, which they had vacated, and extended their dominion from the Euxine to the foot of the Alps. While the Persian war employed the imperial arms in the east the Avars threatened the empire from the north. As soon as the military force was released from the Persian war Maurice hastened to employ it against these barbarians. His generals were ill selected, with the exception of Priscus, who obtained several victories; but the situation of the army and the empire rendered even his victories unprofitable.

The emperor ordered the army to make the country of the Avars their winter quarters. Already inclined to mutiny, they now burst into open revolt, declared Maurice unworthy of the crown and elevated Phocas, an ignorant and brutal centurion. The rebel army then hastened their return to Constantinople. Maurice and his family had fled to Chalcedon whither the cruel emissaries of Phocas followed. They compelled the emperor to witness the successive murder of his five sons. The agonized father uttered the ejaculation, "Thou art just, O Lord, and thy judgments are right-

eous." Even amidst this dreadful scene, his stern adherence to truth prevailed over natural affection. When the nurse by falsehood sought to preserve the life of his infant, Maurice disclosed her design, and surrendered his child.

An ignominious peace with the Avars was made by Phocas, who found himself exposed at once to a revolt of the province of Africa and to the arms of Chosroes, who now found, in the death of his benefactor, Maurice, a pretext for war. He wrested from the empire many of its eastern fortresses and carried terror into Syria. Heraclius, son of the exarch of Africa, who had never acknowledged the authority of Phocas, advanced at the head of the African forces and by a union with the disaffected, made himself master of Constantinople and deposed and executed the tyrant. Chosroes made himself successively master of Antioch, Jerusalem and Alexandria; and while one division of his army extended his conquests to Tripoli, another marched to the Bosphorus and, for ten years, lay encamped in the neighborhood of Constantinople. The Avars renewed their hostilities and encamped their hosts along the plains of Thrace. Thus, on every side, the speedy dissolution of the empire was threatened.

In this extremity the funds of the church were appropriated to the service of the empire, and an immense army was levied, while a large subsidy purchased, though it did not secure, the neutrality of the Avars. Declining to engage the Persian army, which lay encamped opposite the city, Heraclius, master of the

sea, transported his forces to the confines of Syria and Cilicia and pitched his camp near Issus, on the ground where Alexander had vanquished Darius. Here, secure from attack, he organized and disciplined his troops. The Persians repaired to Cilicia, and Heraclius drew them into an engagement and defeated them.

In the next campaign Heraclius passed the Black Sea and traversed the mountains of Armenia. He penetrated into the heart of Persia to compel Chosroes to recall his armies for the defense of his own kingdom. The Persian king, however, still maintained his army in the vicinity of Constantinople, to second the operations of the treacherous Chagan, or chief of the Avars, who, regardless of the subsidy he had received as the price of his neutrality, had entered into an alliance with the Persians. A host of Avars, Gepidæ, Russians, Bulgarians, and Sclavonians, now besieged Constantinople, but were repulsed; while the Persians, on the opposite side of the Bosphorus, beheld their discomfiture, without being able to render them any assistance.

Heraclius had, meantime, strengthened his army by an alliance with the Turks. A memorable battle was fought at Nineveh, in which the Roman arms triumphed. Chosroes was shortly after assassinated by his son Siroes, who concluded a peace with the Romans, in which he relinquished the conquests of his father; and Heraclius withdrawing his forces from the kingdom, returned to his capital in triumph.

THE DARK AGES.

That period between the fall of the western empire and the close of the fifteenth century is usually termed the Dark Ages, since, with the disappearance of the civilization of Rome, the world seemed to have relapsed into barbarism. But the thoughtful student will not fail to perceive that this period, apparently so full of darkness and hopelessness, was in reality a season of growth, in which the civilization of Europe was being shaped, and during which it was acquiring strength for the part it was to play in the great drama of modern history. In tracing this development through the period of the Dark Ages, we shall be chiefly concerned with the growth and expansion of the great Teutonic or German race, which, from its seat in central and eastern Europe, began immediately upon the downfall of the western empire to absorb and shape the destiny and character of almost the entire continent. As an accomplished writer of our own land well says, "The history of the Middle Ages is the history of the incorporation of Teutonic or Germanic barbarians with the Latin and Celtic elements; modern society is the result of the blending of the two; and it derives its ingredients from both—from the barbarians the love of personal liberty and the sense of independence; from the Romans the forms of a long established civilization."

It will be interesting and useful to glance at the

settlement of the nations of Europe at the time when Odoacer erected his throne upon the ruins of the Roman empire. The Germanic race was already predominant in Europe and the Germanic tribes were beginning to press the Celtic nations into narrower quarters. The people of Gaul were of the Celtic stock, but they had been so greatly influenced by their long connection with the Romans that they had become thoroughly Latinized and Christianized before the disruption of the empire. The same may be said for the Celt-Iberians of Spain. The Celts of the British islands had also been given the rights of Roman citizens, and had been greatly affected by their contact with the Romans. The German influence began to affect these nations about the fall of the western empire, and with entire success, as we shall see in other portions of this work.

The principal Germanic tribes were the Goths, the Franks, the Vandals, the Burgundians, the Lombards, the Saxons, the Angles, and the Scandinavians.

At the fall of the Western empire the Visigothic kingdom of Euric embraced the whole of Spain, and all of Gaul south of the Loire and west of the Rhone. The capital of this kingdom was Arles, which was regarded as the center of western civilization. It was the chosen seat of learning and refinement in Europe, and its monarch was the most powerful and enlightened of European sovereigns. The northwestern part of Spain was held by the Suevi, who were tributary to Euric. Under the descendants of Euric the Visigoths were driven south of the Pyrenees and con-

fined to the Spanish peninsula, where they maintained themselves until their kingdom was destroyed by the Saracens, two centuries later. The Ostrogoths held Italy and the region between the Danube and the Adriatic. The Gepidæ, another division of the Gothic family, were established north of the lower Danube, and between the upper Danube and the Carpathian mountains, the region now known as Moldavia, Wallachia and eastern Hungary. The Goths were the first of the Teutonic nations to come under the influence of Christianity. At the time of the fall of the western empire they had generally adopted the form of Christianity known as Arianism.

The Franks, who were subsequently to become masters of ancient Gaul and to give their name to the greater part of it, were still chiefly beyond its limits, but were beginning to press over the border. We first find them inhabiting the country now known as Belgium and the region of the lower Rhine. About the time of the fall of the empire they overran Gaul and drove out the Visigoths from the southwest, and conquered the Burgundians. To their new home the name of France came at length to be attached, from *Francia*, the land of the Franks.

The Vandals had spread themselves from the extreme south of the Spanish peninsula to the northern shore of Africa, where they had established their kingdom, with Carthage as their capital. They possessed also Corsica, Sardinia and the Balearic Isles.

The Burgundians occupied the valley of the Rhone and the Swiss lakes, the region which for a thousand

years bore their name and whose ruler, until subdued, was a powerful rival to the crown of France.

The Lombards, or Langobards, were at this period settled immediately to the north of the Gepidæ, between the Danube and the head waters of the Vistula. Their original home was Jutland, from which they moved to the banks of the Elbe. Later on they passed to the southeast and settled in the region just named, from which they were afterwards to descend upon Italy.

The Saxons (or knifemen, a name derived from the word *Sacho*) came originally from the province now known as Holstein. By the period we are considering they had spread over the basin of the Weser, from the Rhine on the south to the Baltic. Two of the principal Saxon tribes occupied the peninsula of Denmark. They were the Jutes and the Angles. The Saxons had never met the Romans and were consequently unaffected by Roman influences. They were still pagans. Great numbers of them had settled along the coasts of northern Gaul, and their piratical craft carried terror along the entire European coast. Previous to the fall of the western empire the Angles, Saxons and Jutes had crossed the North Sea and established themselves in the southern part of Britain, to which they gave the name of England, or "land of the Angles."

The Scandinavians do not appear on the scene until the ninth or tenth century, when we shall encounter them under the name of Norsemen.

These were the principal divisions of the great Teu-

tonic family. Beyond the Elbe, dwelling in the vast plains of eastern Europe, were the Slaves or Slavonians, one of the grand divisions of the Aryan stock in Europe. They were a pastoral people, superior in numbers, but inferior in power, to the Teutonic race. They were the ancestors of the modern Poles, Bohemians, Bulgarians, Illyrians, and, to a great degree of the Russians.

The Finnish tribes occupied the frozen and marshy regions of the extreme north. The eastern or Greek empire covered southeastern Europe. The Celts still inhabited the extreme northwest of Gaul with the Bretons that had been expelled by the Saxons. Those British colonies gave the name of Brittany to that territory. The Celts also controlled the countries now known as Wales, Scotland and Ireland.

THE FEUDAL SYSTEM.

The Feudal System had its origin among the barbarous nations, the Goths, Vandals, Huns, Lombards, and others, that overran the countries of Europe, on the decline of the Roman empire; but it is supposed to have received its earliest improvement among the Lombards. It was adopted by Charlemagne, and eventually by most of the princes of Europe; and it is generally believed to have been first introduced into England by William the Conqueror.

When the northern barbarians had made a conquest of the provinces of the Roman empire the conquered lands were distributed by lot; hence they were called allotted or allodial; and they were held in entire sov-

ereignty by the different chieftains, without any other obligation existing between them than that of uniting in case of war for the common defense. The king or captain-general, who led on his respective tribes to conquest, naturally received by far the largest portion of territory for his own share; and his principal followers, to whom he granted lands, bound themselves merely to render him military services.

The example of the king was imitated by his courtiers, who distributed, under similar conditions, portions of their estates to their dependents. Thus a feudal kingdom became a military establishment and had the appearance of a victorious army encamped under its officers in different parts of a country; every captain or baron considering himself independent of his sovereign, except during a period of national war.

Possessed of wide tracts of country and residing at a distance from the capital these barons or lords erected strong and gloomy castles or fortresses in places of difficult access; and not only oppressed the people and slighted the civil magistracy of the state, but were often in a condition to set the authority of the crown itself at defiance.

The fundamental principle of this system was that all the lands were originally granted out by the sovereign and were held of the crown. The grantor was called lord, and they to whom he made grants, were styled his feudatories or vassals. As military service was the only burden to which the feudatories were subjected, this service was esteemed honorable and the names of freeman and soldier were synonymous.

The feudal government, though well calculated for defense, was nevertheless very defective in its provisions for the internal order of society. The great barons or lords possessed extensive tracts of country, erected on them fortified castles in places difficult of access, oppressed the people, slighted the civil authorities, and frequently set their sovereigns at defiance.

A kingdom resembled a number of confederate states under one common head; the barons or lords acknowledging a species of allegiance to their sovereign, yet when obedience was refused it could only be enforced by an appeal to arms. But the great mass of the people who cultivated the land were called serfs or villains, and lived in the most servile condition. They were not permitted to bear arms, nor suffered to leave the estates of their lords. As each of the feudal lords was independent within the limits of his own immediate possessions, and as the thread of unity existing between them was at all times feeble, it was natural to suppose that frequent disputes and sanguinary contests were the consequence. Such in reality was the case; hence we find that Europe, during the existence of the Feudal System exhibited an almost uninterrupted scene of anarchy, turbulence, and destructive warfare.

Some of the causes assigned for the gradual decline of the Feudal System were the Crusades, the extension of commerce, the increase and distribution of wealth and knowledge, and lastly, the change of warfare which followed the invention of gunpowder.

CHIVALRY.

In the midst of confusion and crime, while property was held by the sword and cruelty and injustice reigned supreme, the spirit of chivalry arose to turn back the tide of oppression, and to plant, in the very midst of barbarism, the seeds of the most noble and the most generous principles. The precise time at which chivalry was recognized as a military institution, with outward forms and ceremonials, cannot now be ascertained; but the first notices we have of it trace it to that age when the disorders in the feudal system had attained their utmost point of excess, toward the close of the tenth century. It was then that some noble barons, filled with charitable zeal and religious enthusiasm, and moved with compassion for the wretchedness which they saw around them, combined together, under the solemnity of religious sanctions, with the holy purpose of protecting the weak from the oppression of the powerful, and of defending the right cause against the wrong.

The spirit and the institution of chivalry spread rapidly; treachery and hypocrisy became detestable; while courtesy, magnanimity, courage, and hospitality, became the virtues of the age; and the knights, who were ever ready to draw their swords, at whatever odds, in defense of innocence, received the adoration of the populace, and, in public opinion, were exalted even above kings themselves. The meed of praise and esteem gave fresh vigor and purity to the cause of chivalry; and under the influence of its spirit great deeds were done by the fraternity of valiant knights

who had enrolled themselves as its champions. "The baron forsook his castle, and the peasant his hut, to maintain the honor of a family, or preserve the sacredness of a vow; it was this sentiment which made the poor serf patient in his toils and serene in his sorrows; it enabled his master to brave all physical evils, and enjoy a sort of spiritual romance; it bound the peasant to his master and the master to his king; and it was the principle of chivalry, above all others, that was needed to counteract the miseries of an infant state of civilization."

Though in the practical exemplifications of chivalry there was often much of error, yet its spirit was based upon the most generous impulses of human nature. "To speak the truth, to succor the helpless and oppressed and never to turn back from an enemy," was the first vow of the aspirant to the honors of chivalry. In an age of darkness and degradation, chivalry developed the character of woman, and, causing her virtues to be appreciated and honored, made her the equal companion of man, and the object of his devotion. "The love of God and the ladies," says Hallam, "was enjoined as a single duty. He who was faithful and true to his mistress was held sure of salvation in the theology of castles, though not of cloisters." In the language of another modern writer, "chivalry gave purity to enthusiasm, crushed barbarous selfishness, taught the heart to expand like a flower to the sunshine, beautified glory with generosity, and smoothed even the rugged brow of war." A description of the various customs and peculiarities of chivalry, as they

grew up by degrees into a regular institution, would be requisite to a full development of the character of the age, but we can only glance at these topics here. As chivalry was a military institution, its members were taken wholly from the military class, which comprised none but the descendants of the northern conquerors of the soil; for, with few exceptions, the original inhabitants of the western Roman empire had been reduced to the condition of serfs, or vassals, of their barbarian lords.

The initiation of the German youth to the profession of arms had been, from the earliest ages, an occasion of solemnity; and when the spirit of chivalry had established the order of knighthood, as the concentration of all that was noble and valiant in a warlike age, it became the highest object of every young man's ambition one day to be a knight. A long and tedious education, consisting of instruction in all manly and military exercises, and in the first principles of religion, honor and courtesy, was requisite as a preparation for this honor. Next, the candidate for knighthood, after undergoing his preparatory fasts and vigils, passed through the ceremonies which made him a knight. Armed and caparisoned he then sallied forth in quest of adventure, displayed his powers at tournaments, and often visited foreign countries, both for the purpose of jousting with other knights, and for instruction in every sort of chivalrous knowledge. It cannot be denied, however, that the practice of knight-errantry, or that of wandering about armed, as the avowed champions of the right cause against the wrong, gave

to the evil-minded a very convenient cloak for the basest purposes, and that every adventure, whether just or not in its purpose, was too liable to be esteemed honorable in proportion as it was perilous. But these were abuses of chivalry, and perversions of its early spirit.

During the eleventh century we find that chivalry, although probably first appearing in Gaul, had spread to all the surrounding nations. In Spain the wars between the Christians and the Moors exhibited a chivalric spirit unknown to former times. About this period the institution of knighthood appears to have been introduced among the Saxons of England; and it was first made known to the Italians, in the beginning of the eleventh century, by a band of knights from Normandy, whose religious zeal prompted them, as they were returning from a pilgrimage to the Holy Land, to undertake the relief of a small town besieged by the Saracens. As the feudal system spread over Europe its evils were largely counteracted by the institution of chivalry. Combined with religious enthusiasm, it led to the Crusades.

THE CRUSADES.

So long as the caliphs, either of Bagdad or Cairo, governed Syria, their enlightened policy protected and encouraged European travelers. A quarter of Jerusalem was assigned for their use, and the keys of the Holy Sepulcher were in their hands; while in return the country was enriched by the money which they freely spent for relics and mementoes of the holy places.

Syria, as the natural center of Mediterranean commerce, attracted multitudes of merchants, among whom the Greek inhabitants of Amalfi were most numerous and enterprising. Their ships conveyed western pilgrims to the ports of Palestine, and their liberality endowed the church and hospital of St. John of Jerusalem for their entertainment.

During the latter half of the eleventh century the number of pilgrims was greatly multiplied, in spite of the increased peril, or rather, perhaps, in consequence of it. Seven thousand devotees, led by the primate of Germany and several of his bishops, braved the hostility of the Turks and visited Jerusalem, but they were glad to return by means of a Genoese fleet. Hildebrand himself prepared to lead fifty thousand volunteers to the rescue of Christian residents in the east from the hand of the infidel.

But it was reserved for Peter, a hermit of Picardy, effectually to kindle that flame of martial and religious zeal which was to burn two centuries in Europe. He returned from his pilgrimage, bearing letters from the patriarch Symeon, of Jerusalem, to Pope Urban II and the whole multitude of Latin Christians, beseeching their aid. The Pope took counsel with Bœmond, prince of Taranto, the son of Robert Guiscard. The Norman had inherited all his father's ambition; in the fanatical scheme of the hermit he saw his own chance of recovering the provinces of Illyria, Macedonia and Greece, which, in his father's lifetime, he had wrested from the Eastern empire—as well as a victory for the pontiff over his rival, Guibert, who had been appointed

by Henry IV, and for his comrades and followers unlimited wealth and dominion in the spoils of the Saracens and Turks.

Peter preached the holy war throughout Italy and France, in streets, highways and churches; in the palace and the cottage; and was everywhere received with a rapture of enthusiasm. The Pope himself set forth the claims of the East in the two councils of Piacenza and Clermont, where legates from the emperor, Alexis, also described the ravages of the infidel and appealed to the chivalry of Europe for the defense of the only bulwark of Christianity in Asia. The crowd at Clermont responded with tears, groans, and the shout, "*Dieu le veut*" (God wills it), which became the battle cry of the Crusades. Thousands of every rank and age placed the red cross upon their shoulders, and declared their purpose to die, if need were, in the Holy Land. Even the mountains of Wales, Scotland, and Norway heard the summons and sent forth their swarms of Christian soldiery. Europe forgot her private feuds; nobles sold or mortgaged their lands and castles; artisans and peasants, their tools and implements of husbandry; monks exchanged the cowled robe for armor of steel; serfs and debtors were released from bondage by their assumption of the cross; even robbers, pirates, and murderers renounced their lawless life, and believed that they could wash away its guilt in the blood of infidels.

Unhappily, the first act of the Crusaders was a persecution and massacre of the Jews in the cities on the Rhine. In that dark age hatred of unbelievers was

deemed an essential feature of the Christian disposition, and the worst barbarities were committed against the Hebrews during the two centuries of the Holy Wars. The emperor, Henry IV, perhaps enlightened by his own experience of persecution, took these unhappy people under his protection, and ordered a strict restitution of their property.

Historians of the time assert that six millions of men, women, and children assumed the cross. The time of departure was fixed at August 15, 1096; but the ignorant and unwarlike rabble, who had deserted their industries without foresight of the means of subsistence, did not await the appointed day. Above 60,000 peasantry from the borders of France and Lorraine set forward under the guidance of Walter the Penniless, a brave though needy soldier; Peter followed with 40,000 more; and an irregular host of 200,000 without officers, guides, or the slightest knowledge of the way, pressed upon their heels. Failing of the miraculous supplies of food which they expected, they attempted to live at the expense of the countries through which they passed, and multitudes were put to death by the enraged inhabitants.

When the regular army of Crusaders arrived, a few months later, on the borders of Hungary, they found heaps of unburied corpses; to their inquiries the king replied that the followers of Walter and Peter were certainly not disciples of Christ, and that their crimes of rapine and murder had only been justly avenged. The remnant who survived were kindly received by the emperor Alexis; but the ruined gardens, palaces, and

even churches of Constantinople soon testified the barbarous ingratitude of his guests. Passing over into Asia, they were easily vanquished by Kilidge Arslan on the plains of Nice, and a pyramid of their bones was almost the sole remnant of this advanced guard of the crusading hosts.

Very different was the brave and brilliant array which, in four columns, for the sake of more abundant forage, set out in the autumn of 1096. The chivalry of Lorraine and northeastern France were led through Germany, Hungary, and Bulgaria by Godfrey of Bouillon, duke of Lower Lorraine and one of the noblest knights in Christendom. Raymond, Count of Toulouse and the greatest seigneur of southern France, led his host through Lombardy to Aquileia, and thence through Dalmatia and Slavonia. Prince Boemond of Taranto had a sufficient fleet to transport his army across the Adriatic. The remaining division was led by four royal princes—Hugh of Vermandois, brother of the King of France; Robert of Normandy, eldest son of the King of England; another Robert, Count of Flanders, and Stephen of Chartres and Blois, who had as many castles as there are days in the year. They traveled the length of Italy amid the applause of the people, and were entrusted by Pope Urban II with the golden standard of St. Peter; but their army became scattered in the easy and triumphant march, and the four princes crossed the Adriatic in a less dignified array than that in which they had set out.

The emperor, Alexis, was overwhelmed by the numbers, and not a little incensed by the conduct of his

allies. All his ingenuity was taxed to prevent a meeting of any two of their armies before the walls of his capital, and to expedite their departure for the Holy City. Their first operation was the siege of Nice, the Turkish capital of the kingdom of Roum, which was taken, June 20, 1097, and restored to the empire. The Turks were also defeated near Dorylæum in a hard-fought battle. Tancred, a kinsman of Boemond, and Baldwin, brother of Godfrey, were then sent forward with their horsemen. The former captured Tarsus. Baldwin, coming up after it was taken, desired to plunder the town in violation of its terms of surrender. His quarrel with the just and noble Tancred brought upon him the displeasure of all the crusaders, and, separating his own followers from the main army, he invaded Mesopotamia on his own account.

Edessa was then governed by a Grecian duke, who paid a heavy tribute to the Turks. Being childless, he adopted Baldwin, who as prince of Edessa threw off the Turkish yoke, made conquests among the hills of Armenia and the plains of Mesopotamia, and thus founded the first Latin sovereignty in Asia. That of Antioch was soon afterward gained by Boemond, prince of Taranto. The city withstood a seven months' siege; and even when it was taken through the treachery of a Syrian renegade, the citadel held out, and a great reinforcement of Turks from Mosul reduced the Christian army, now exhausted by famine, to the verge of destruction. The timely discovery of a sacred lance, said to have been pointed out by a vision of St. Andrew, animated the crusaders to new and indomitable zeal;

a fresh attack was made in twelve divisions in honor of the twelve apostles, and the Turkish host was annihilated or scattered. The emperor Alexis rejoiced equally in the conquest of the Turks and the exhaustion of the Christians. A violent plague, aggravated by the summer heat, destroyed more than 100,000 of the crusading army.

The Fatimite caliphs of Egypt had exulted in the victories of the Christians over their own enemies, the Turks, and had availed themselves of the abasement of the Seljukian power to repossess Jerusalem and all Palestine. Friendly letters and embassies were sent from Cairo to the Latin camp; but the leaders refused to make any distinction between the ferocious Turk and the courtly Saracen. They declared that the usurper of Jerusalem was their foe, whoever he might be; and early in the summer of 1099 the crusading host appeared before the Holy City. After three years' pilgrimage the first glimpse of Jerusalem was hailed with weeping and cries of joy. Their toils and sufferings were forgotten. Casting themselves on the ground, the pilgrims gave thanks to Heaven, and "all had much ado to manage so great a gladness." The millions who had taken the vows were now reduced to 40,000 men; more than 850,000 had fallen by the way; of their princely leaders two had returned to Europe and two were settled in their new principalities of Edessa and Antioch; but Godfrey of Bouillon, Raymond of Toulouse, Robert of Normandy, and Robert of Flanders pitched their respective camps on the northern and western sides of the city,

Wood for the assaulting engines was brought thirty miles from the forests of Sichem. The siege lasted forty days, during which the crusaders suffered intensely from want of water. The beds of the Gihon and Kedron were dry, and all cisterns had been destroyed by the Turks. The Saracens had now learned the use of Greek fire, and in the final attack for a day and a half victory seemed inclining toward the besieged. At length, however, on Friday, July 15, the victorious standard of Godfrey of Bouillon was planted upon the wall of Jerusalem, 460 years from its conquest by the Saracens. In the moment of victory the ferocious passions had sway—babes were torn from their mothers' arms to be dashed against the walls, and ten thousand Mohammedans were massacred in the Mosque of Omar. Then the soldiers of Christ remembered that they were pilgrims, and, washing themselves of the blood they had so pitilessly shed, they walked in penitential procession to Mount Calvary, to weep and pray at the tomb of their Redeemer.

Eight days after this great event the army, by a unanimous vote, chose Godfrey of Bouillon to be king of Jerusalem and protector of Christian interests in the Holy Land. The office bore with it more of peril than of profit, and the great duke accepted it in all humility and faithfulness. He refused to wear a crown of gold in the city where his Savior had worn a crown of thorns, but he consented to be styled Guardian of Jerusalem and Baron of the Holy Sepulcher. A code of laws, called the Assise of Jerusalem, was prepared by the most competent of the Latin pilgrims and deposited

in the tomb on Mount Calvary. A few weeks after the capture of the Holy City, the Sultan of Egypt approached with an army to retake it. He was decisively overthrown at Ascalon, and his sword and standard were hung as trophies before the Holy Sepulcher.

The greater number of the crusaders, considering their vows accomplished, then returned to Europe, leaving Godfrey and Tancred with three hundred knights and two thousand foot soldiers to defend Palestine. The kingdom then consisted of only Jerusalem and Jaffa, with about twenty villages and towns lying in that region, but separated by fortresses of the Mohammedans. Godfrey survived his consecration but one year, and was succeeded by his brother, Baldwin. By successive conquests the Latin kingdom was extended east of the Euphrates and southward to the borders of Egypt. French law, language, titles, and customs reigned throughout the lands once governed by David and Solomon. Only four cities—Ems, Hamath, Damascus, and Aleppo—remained to the Mohammendans of all their Syrian conquests. The lands were parceled out, according to feudal custom, into the four great baronies of (1) Tripoli, (2) Galilee, (3) Cæsarea and Nazareth, (4) Jaffa and Ascalon.

The monks of the order of St. John rendered invaluable services to the crusading armies; and in A. D. 1121 they added military vows to those of the cloister, forming the first of three orders of chivalry which became the valient defenders of the Holy Land. Nobles and princes hastened to enroll themselves as "Knights Hospitallers," and youths were sent from all countries to be

trained in the Hospital of St. John to the practice of religion and knightly virtues; twenty-eight thousand farms and manors were bestowed upon them in various countries in Christendom, and they were able to support a large army of horse and foot from their own revenues. The Templars had their origin about the same time in the voluntary association of nine French knights, who added to the usual vows of the religious orders a fourth, binding them to the protection of pilgrims and the defense of the Holy Sepulcher. Originally poor, the Templars, like the Hospitallers, soon became distinguished by their wealth, numbers, and pride. Their grand master had the dignity of a sovereign prince, and, as the order owned allegiance to none but the Pope, it became an object of jealousy to the kings in whose realms it had possessions. The Teutonic Order was of somewhat later date.

When the glorious news of the capture of Jerusalem arrived in Europe, Hugh of Vermandois and Stephen of Chartres were filled with shame and regret at having so soon deserted their comrades. They hastened to retrieve their reputation by placing themselves at the head of a fresh swarm of French, German, and Lombard pilgrims who had now assumed the cross; four hundred and twenty thousand persons set forth in A. D. 1101, but nearly all perished in Asia Minor from plague, famine, and the arrows of the Turks.

SECOND, THIRD, AND FOURTH CRUSADES.

Several causes in Europe and Asia combined to bring about a Second Crusade. The county of Edessa was

conquered by Zenghi, a Turkish chief, and the eastern frontier of Palestine thus lay open to invasion. Louis VII of France, in war with his vassal, the Count of Champagne, violated his own conscience and the superstition of his subjects by ordering the burning of a church in which many hundreds of the surrendered people had taken refuge. Warned by illness, he resolved to expiate the crime by a pilgrimage to Jerusalem, in which he was joined by his queen, the celebrated Eleanor, heiress of Aquitaine. The marvelous eloquence of Bernard, abbot of Clairvaux, at the Council of Vezelay, stirred all ranks and classes to redeem the Holy Land from falling again into the possession of infidels. The emperor, Conrad III, yielded to the persuasions of the abbot, and his barons and people, who had taken little part in the First Crusade, followed in great multitudes. Towns were deserted, and only women and children were left, in many instances, to cultivate the land.

The emperor, Manuel Comnenus, received his allies with the same plausible but deceitful policy which had distinguished his grandfather, Alexis. Bread sold to the hungry armies was mixed with chalk; the guides, either by secret order from the emperor or through the bribes of the Turks, betrayed the crusaders to their enemies, or led them into the deserts to perish with hunger and thirst. The French king, meanwhile, was kept inactive by the false assurances of Manuel. When the truth became known, Conrad and Louis joined their forces for the march through Asia Minor. In a battle on the Mæander, the French were completely vic-

torious; but in a narrow mountain pass between Phrygia and Pisidia they were surprised and overwhelmed by the Mussulmans. With great difficulty, owing to the wintry snows, want of food, and the refusal of the Greeks to trade, the Franks arrived at Attalia, where the King of France embarked for Antioch, leaving the Count of Flanders to convoy the mass of pilgrims for whom no ships could be procured. Thousands were slaughtered by the Turks, and the count, seeing the case hopeless, escaped by sea, leaving his defenseless comrades to their fate.

The army which had set out from the Rhine and Danube exceeded in numbers that of Godfrey of Bouillon, but its leaders arrived at Antioch with only a shattered remnant of their forces. Their first enterprise was against Damascus, whose power and position threatened the kingdom of Jerusalem. The French, the Germans, and the two orders of knights vied with each other in deeds of unexampled bravery. The prize was within their grasp; but in disputes between the Count of Flanders and the barons of the Holy Land the golden moment slipped away. The Saracens repaired their fortifications, and the crusaders, in sorrow and shame, retreated to Jerusalem. The emperor soon returned to Europe, and the French sovereigns, with all their knights and gentlemen, followed in a year. Thus ended the Second Crusade.

The Fatimite caliph of Cairo was dethroned, A. D. 1171, by a lieutenant of Nouredin, Sultan of Damascus, who was subject to the Abbassid caliph of Bagdad. Saladin, the most formidable foe of Christendom, was

about to throw off his allegiance to Nouredin, when the latter died, and the aspiring young vizier made himself Sultan of Syria and Egypt. The kingdom of Jerusalem, which had owed its eighty-eight years' existence to the mutual enmity of the Saracens and Turks, was the first to feel his power. In a two days' battle on the Lake of Tiberias, the Christians were routed, and their king, Guy of Lusignan, with the grand master of the Templars, the Marquis of Montferrat, and others, were prisoners. Life was offered to the knights of the two orders only on condition of renouncing their faith, and two hundred and thirty met a voluntary martyrdom. In consequence of the battle Tiberias, Acre, Jaffa, Cæsarea, and many other towns fell into Saladin's possession. Tyre held out, under the command of Conrad of Montferrat. Jerusalem, after a long and desperate contest, was surrendered.

The news of the catastrophe of Tiberias and the fall of Jerusalem spread grief throughout Europe. The King of the Two Sicilies was first in arms. Philip Augustus of France and Henry II of England met in Normandy to concert measures for the Third Crusade. The aged emperor, Frederic Barbarossa, summoned a diet at Mentz, in which he himself, with his son and eighty-eight spiritual and temporal lords, assumed the cross. Throughout Europe a tenth of all movable property, known as the "Saladine Tithe," was levied upon Jews and Christians for the expense of the wars. Passing the Hellespont without deigning to visit Constantinople, the Emperor Frederic defeated the Turks and captured Iconium, their capital; but he was drowned in

the Cydnus, and the hardships of the march reduced the German host to one-tenth of its original numbers long before it arrived at Acre. Some soldiers of Bremen and Lubec, moved by the sufferings of their comrades here, converted their tents into a hospital; and the Duke of Suabia founded the Order of Teutonic Knights, who, combining the charities of the Hospitalers with the chivalric vow of the Templars, bound themselves to the relief of the sick and the defense of the holy places.

The Christians of Palestine had mustered all their forces for the recapture of Acre, which, as a strongly fortified port, was an important medium of supplies from Europe. Guy of Lusignan, whom Saladin had released from prison, perhaps on purpose to divide the counsels of the Franks, had at one time 100,000 men at his command; but the death of his wife and children, for whose sake alone the crown had been conferred upon him, undermined the authority which his crimes and weaknesses of character had always rendered irksome to his subjects. His sister-in-law, Isabel, a younger daughter of Almeric married Conrad of Montferrat now Prince of Tyre, a nobleman of great and deserved popularity, who became the successful candidate for the crown of Jerusalem.

The siege lagged until the arrival of the French and English forces, led by their respective kings. Richard I had just received the crown of England upon the death of his father, Henry II, and the fame of his courage and strength gave new spirit to the besiegers. Two years from its investment the city fell, July, 1191.

The Duke of Austria planted his banner, in common with the French and English chiefs, on part of the walls, but Richard tore it down with his own hands and threw it into the ditch—an insult which led to a fierce and lasting quarrel between the two princes. The King of France, either disgusted by the superior fame of Richard, or really ill, as he alleged, soon returned to Europe, leaving a large portion of his forces with the Duke of Burgundy to serve under the English king. He solemnly swore that he would not molest the dominions of the latter during his engagement in the Holy Wars; but, pausing at Rome to be absolved by the Pope from this inconvenient vow, he had no sooner set foot in France than he began to plot with John—the brother of Richard and regent of England in his absence—to possess himself of the French counties and duchies for which Richard was his vassal, John being encouraged to assume the English crown as the reward of his compliance. Though rumors of these treacherous movements reached Palestine, the English king stayed to refortify Jaffa, Ascalon, and Gaza, working with his own hands like a common soldier, while bishops and the highest nobles, urged by his example, carried earth and mortar, and aided in building the walls. The united army approached within sight of Jerusalem, where Saladin was posted; but the prudence or the treachery of the Duke of Burgundy prevented an attack, and Richard, covering his face with a shield, refused, with grief and shame, to look upon a city which he was unable to deliver from the infidel.

He consented to the crowning of Conrad of Montferrat as King of Jerusalem, indemnifying Guy of Lusignan, the deposed sovereign, by a generous gift of Cyprus, which Richard himself had conquered from Isaac Comnenus on his way to the Holy Land. Conrad died before his coronation, and Count Henry of Champagne succeeded to the empty title, which he bore, A. D. 1192-1197. On the eve of his departure for Europe, the English king signalized his valor by a new exploit, which terrified the Saracens and secured for the Christians a more advantageous peace. Saladin, by a rapid movement, had possessed himself of Jaffa. The great tower still held out, but the patriarch and knights had promised to surrender the next morning, unless succor should arrive. The English squadron appeared in time; Richard was the first to leap on shore, and so furious was his onset, that the Mussulmans broke up their camp and retreated some miles into the country. Learning with shame that they had been driven by only five hundred men, they endeavored in a night attack to regain their advantage, but Richard, with ten knights in full armor, issuing suddenly from the Christian tents, renewed the panic; and Saladin, now exhausted by a long series of battles, consented to an honorable truce of three years and eight months. The sea-coast from Tyre to Jaffa was surrendered to the Christians, and pilgrims from Europe were guaranteed safety and freedom from imposition in their visits to the Holy Sepulcher. The barons whose estates had been conquered by the Saracens were indemnified by grants of towns and castles.

Arriving in the Mediterranean, opposite the French coast, Richard learned that the feudal lords of that region had resolved to seize him if he landed on their territory. Unable to proceed to England in his unseaworthy vessel, he turned toward Germany, and, guided by some pirates, landed at Zara. He wished to traverse Germany in disguise, but he was identified and imprisoned by his old enemy, the Duke of Austria, who surrendered him the next spring to the emperor, Henry VI. Before the Diet at Hagenau, Richard was accused of several grave offenses, but he defended himself with such eloquence that all but the most prejudiced were convinced of his innocence. He received the investiture of the kingdom of Arles, and voted as a prince of the empire in the next imperial election. During his enforced absence from England his brother made new efforts to seize the crown, while Philip of France invaded Normandy, and both perjured princes offered large sums of money to the emperor to keep Richard in perpetual captivity or deliver him into their hands. The disgraceful bargain might have been sealed but for the indignant protest of the German princes, who compelled Henry VI to accept the ransom offered by the English Parliament for the liberation of the king. He was released after long delays, and landed at Sandwich fifteen months from his capture and five years from his departure for the Holy Wars. The share of the Duke of Austria in his ransom money went to enrich the newly founded city of Vienna.

During the captivity of Richard, his great enemy,

Saladin, had died in Palestine, A. D. 1193. His three sons became sultans of Aleppo, Damascus, and Egypt; but his brother, Saphadin, ruled the greater part of Syria. A fresh crusade was undertaken by the German princes and bishops who were joined on their march by the widowed Queen of Hungary. The dukes of Saxony and Lower Lorraine defeated Saphadin between Tyre and Sidon, thus liberating many cities and 9,000 Christian captives. Another victory was followed by the news of the emperor's death, and the sudden departure for Germany of all the princes who, by vote or influence, could hope to affect the choice of his successor. Saphadin, rallying his forces, recaptured Jaffa, and put every inhabitant to the sword. The great expedition, having thus failed, is not commonly numbered among the Crusades.

A Fourth Crusade was proclaimed, A. D. 1200, by Innocent III, who imposed upon the clergy throughout Europe a tax for the expenses of the war. Princes and people joined their offerings. Those who could not go to Palestine in person commuted their service into money, and the treasury of the Vatican overflowed. Thibaud, Count of Champagne, brother of the late King of Jerusalem, was among the first to assume the cross, and a council of French barons met at Soissons to deliberate upon the means of fulfilling their vow. The horrors of a land journey into Asia were already too well proven; but the feudal lords had not, like Richard or Philip Augustus, the resource of a national navy. It was, therefore, resolved to engage the aid of Venice, then the greatest

maritime power in Europe. A treaty was made between the deputies of the barons and the Grand Council of the republic for the transportation of the troops in Venetian vessels, Venice herself becoming an ally in the war and an equal sharer in the prizes.

Soon after Easter, A. D. 1202, the French crusaders crossed Mount Cenis and assembled at Venice. Some delay occurring in the prepayment of the transportation money, Doge Dandolo secured their aid in the recovery of Zara, on the Dalmatian coast, which had revolted to Hungary. Feeble and nearly blind, at the age of ninety-four, the Doge led the expedition in person and gained a complete victory. But a more brilliant enterprise, tempted the French and Venetian arms. Isaac Angelus, Emperor of the East, had been dethroned, imprisoned, and deprived of his eyes by an unnatural brother, whom he had himself redeemed from Turkish slavery. His son, Alexis, escaped and found refuge with his brother-in-law, the Duke of Suabia. Appearing before the French and Italian leaders in their camp at Zara, the envoys of Alexis besought their aid in restoring his father to the throne, promising in return the co-operation of the Greeks in the conquest of the Holy Land.

The Pope forbade this diversion of forces which were consecrated to the deliverance of Palestine; but the knights resolved to turn so far aside from their original purpose in order to make good their character as champions of justice and avengers of wrong. By two attacks Constantinople was taken, and the blind old emperor was drawn from his dungeon and replaced

upon the throne in partnership with his son, Alexis. The season being far advanced, the French and Venetians consented to winter at Constantinople, and aid to establish more firmly the power which they had restored. A brawl between the inhabitants and the Flemish soldiers ended in a conflagration, which continued eight days and consumed three miles of densely populated dwellings. Alexis, who was disliked by his own subjects for his alliance with the Franks, offended the latter by vacillation and delay in the payment of the promised subsidies, and a fresh war broke out. The guards of the palace set up an emperor of their own in the person of Alexis Mourzoufle, a kinsman of the imperial family distinguished for his hatred of the Latins. Alexis Angelus was imprisoned, and his blind father died of terror.

The French and Venetians now united for a second capture of the city. It was taken, and houses, churches, even the tombs of the emperors, were despoiled in a mad riot of pillage. Sculptures preserved from the golden age of Grecian art were destroyed by barbarians too ignorant to discern their value—if of marble, they were hacked to pieces; if of bronze, they were melted into coin or household utensils. The Venetians, somewhat more civilized than the French, reserved the four bronze horses of Lysippus to adorn their church of St. Mark. After paying their long deferred debt to their allies, the French had a sum left from their share of the plunder which equaled seven times the yearly revenue of England at that time.

Baldwin, Count of Flanders, was chosen by the two

conquering nations to be Emperor of the East. Only one-fourth of the dominion of the Comneni fell to his share, the rest being divided between the Venetians, Lombards, and French. The Latin Empire at Constantinople lasted fifty-seven years, during which the Roman ritual superseded that of the Greeks in the churches, and the laws of Jerusalem were imposed upon the people in contempt of the code of Basil and Leo VI. Fragments of the conquered empire were erected into rival states by members of the deposed family, who reigned at Nice, at Trebizond, and in northern Greece; and in A. D. 1261, Michael Palæologus, the Nicæan emperor, aided by the mutual rivalries of the Genoese and Venetians, expelled the sixth of the usurpers, and recovered the throne of the Cæsars. Most of the Archipelago and Greece proper remained many years longer in the feudal control of the Latins.

Few of those who took arms for the Fourth Crusade ever reached the Holy Land; but the conquest of Constantinople so alarmed the Mussulmans that Sap-hadin hastened by liberal concessions to secure a six years' truce.

The continuance of the fanatical spirit in Europe was shown by the Children's Crusade, A. D. 1211. A superstition gained ground, especially in Germany, that the princes and soldiery were forbidden to possess the Holy Land because of their sins, and that the great honor was reserved for the innocent and the weak. Ninety thousand children are said to have assembled from the various towns and hamlets, and, led only by a child, to have advanced as far as Genoa. Here they

found the sea, of which they had never heard, and, separating, some took ship, only to fall into the hands of Moorish pirates, and the rest wandered about until they perished of hunger or fatigue. Probably not one of the deluded host ever reached Palestine, or even regained his home.

THE LAST OF THE CRUSADES.

By the death of Almeric of Lusignan and his wife, A. D. 1206, the shadowy crown of Jerusalem rested again upon a young girl's head; and as no nobleman in Palestine was judged worthy to share that slight but perilous honor, John of Brienne, a favorite of the King of France, was designated as the husband of Mary, daughter of Isabella and Conrad of Montferrat. He was accompanied from Europe by three hundred knights, the whole contribution of Christendom at that time toward the recovery of the Holy Sepulcher. England was absorbed by dissensions between her king and barons; France, by a crusade against her own people, the Albigenses of the south; and Germany, by the struggle between the emperor and the Pope for the dominion of Italy.

The new King of Jerusalem appealed for aid, and Innocent III issued a stirring exhortation to all western Christendom. The eloquence of his preachers was seconded by the songs of poets, who had not only pious, but patriotic motives for urging the foreign expedition. Their sovereign and most munificent patron was the Count of Toulouse, with whom, as a protector of heretics, the King of France was at war; and they

naturally desired to divert the assaults of bigotry from their own countrymen to the Saracens. The vanguard of the Fifth Crusade was led by the nation which had most obstructed the first. Andrew II of Hungary, incited by his father's wish and his mother's example, took the cross, and was joined by all the lay and spiritual lords of southern Germany. But he accomplished personally little more than a multitude of pilgrimages and the collection of innumerable relics; and then, in spite of the entreaties of his allies, he returned to his impoverished kingdom.

Egypt was now the heart of the Moslem power, and thither a second army of Germans directed their efforts. They took the fortress of Damietta by assault, and besieged the town. Many obstinate battles were fought; the places of the exhausted besiegers were filled by recruits from England and the free cities of Italy; and at length the city was taken. A hideous spectacle met the eyes of the conquerors. Hunger and pestilence had reduced the 70,000 inhabitants to 3,000, and the survivors were more like animated skeletons than like living beings. In the attempt to complete the conquest of Egypt, the invaders were in turn vanquished by the great natural force which has served in all ages both for the nourishment and protection of that country. The rising Nile was turned into the Latin camp, tents and baggage were swept away, and all communication with Damietta cut off. In this perilous position the papal legate was reduced humbly to beg for far less favorable terms than he had once haughtily rejected. Damietta was surrendered; the

starving hosts of Christendom were fed from the granaries of the Sultan, and permitted to march into Syria.

The emperor, Frederic II, had been excommunicated for his delay in joining the crusade, and when in A. D. 1227 he at length embarked, he was excommunicated again for presuming to go without permission. He was welcomed, however, by the Teutonic knights, and cautiously joined by the Hospitallers and Templars. His personal influence effected more than even the battle-ax of Coeur de Lion; for Jerusalem, Jaffa, Bethlehem, and Nazareth were ceded to the Christians. Accompanied only by his courtiers and the Teutonic knights, Frederic crowned himself in the Church of the Holy Sepulcher, since no priest would perform that office. John of Brienne, with the hand of his daughter, Violante, had conferred upon the emperor his own right to the crown of Jerusalem; but returning to Europe he did not hesitate, in the service of the Pope, to ravage the Italian territories of his son-in-law.

The emperor being thus recalled from Palestine, the truce which he had made was disregarded, and on one occasion 10,000 pilgrims were massacred on the road to Jerusalem. The Templars sustained a severe defeat upon the death of the Sultan of Aleppo, with whom they were at peace. Every commandery in Christendom hastened to send reinforcements; a fresh crusade was announced by the Council at Spoleto, and the new orders of Dominican and Franciscan monks became the bearers of its decrees to all parts of Europe.

The purpose was, as before, to fill the coffers of the Church with commutation money; and when Richard, Earl of Cornwall, brother of the English king, assumed the cross in sincerity, the Pope forbade his embarkation at Dover, and tried to intercept him at Marseilles. On the arrival at Jaffa of the English prince and nobles, the Sultan of Egypt sent to propose terms of peace. The greater part of Palestine was surrendered to the Christians; the walls of Jerusalem were rebuilt, and the churches reconsecrated. The objects of the expedition having been secured by peaceful negotiation, it is by most writers not reckoned in the number of the Crusades.

But another foe, equally terrible to Saracens and Christians, now appeared from the northeast, in the Tartar hordes expelled from Khorasmia by Zenghis Khan, and who, sweeping over Palestine, captured Jerusalem and murdered most of its inhabitants. The Templars called in their Syrian allies, and the combined armies fought for two days a fierce battle with the pagans, only to be overthrown and annihilated. The two grand masters of the Templars and Hospitallers were slain, and only fifty-two knights of all three orders remained alive and free. Barbacan, the Tartar chief, was slain, however, in a general battle, and southern Asia was relieved for the moment from its panic and distress.

The Seventh Crusade was led by the good king, Louis IX of France, accompanied by his three brothers, the counts of Artois, Poitiers, and Anjou. Having wintered in Cyprus, Louis sailed to Egypt.

Damietta, though strongly fortified, made no resistance, and all its magazines of grain were added to the stock of the crusaders; but in their march toward Cairo, the French were arrested by the canal of Ashmoum. The Count of Artois, discovering a ford, led his followers through, routed the Mussulmans who were posted on the opposite bank, and paused not until he had entered the half-deserted town of Massourah. Here the Moslems rallied and joined battle in the streets of the town. The concealed inhabitants flung stones, boiling water, and burning coals from their roofs upon the heads of the assailants. The arrival of the French king prevented a total rout; but the death of his brother, with the grand master of the Templars and a multitude of knights, paid the penalty of their rashness. The retreat was more disastrous than the battle. All the sick in the French camp were murdered by the Mussulmans; the king himself was made prisoner with his two remaining brothers, all the nobles, and 20,000 men of lower rank.

The city of Damietta was surrendered for the king's ransom. He then proceeded to Palestine, where he spent four years in seeking to establish that good order which his just and beneficent reign had already conferred upon France. No military successes attended his crusade. The death of the queen regent recalled him to his own kingdom; and he sacrificed his strong desire to visit Jerusalem to the feeling that a king in arms had no right to behold as a pilgrim what he could not possess as a conqueror.

If the Christians of Palestine could have remained

at peace among themselves, they might have been victorious over the common enemy; but the Italian merchants of the various cities never forgot their rivalries, and the jealousy of the two military brotherhoods broke out, soon after the Seventh Crusade, into actual war. The knights of St. John were the victors in a battle from which scarcely a Templar escaped alive. This shameful war was interrupted by the invasion of Palestine, by Mamelukes from Egypt. Ninety Hospitallers held Azotus, and died to the last man in its defense. The Templars at Saphoury were forced to capitulate; but, contrary to the terms of surrender, they were afterward required to choose between apostasy and death. The knights and garrison, to the number of 600 men, sealed their faith with their blood. Jaffa and Beaufort were taken; Antioch was surrendered after 17,000 of its people had been slain and 100,000 made prisoners.

The news in Europe of the fall of Antioch occasioned an Eighth Crusade. Prince Edward of England, with the powerful earls of Pembroke and Warwick, assumed the cross. King Louis of France heartily joined in the alliance; but his first, and as it proved his last, hostilities were directed against the Moors of Tunis. His brother, Charles, Count of Anjou, and now King of the Two Sicilies, urged this enterprise for selfish reasons, for northern Africa had formerly paid tribute to the Neapolitan kingdom. Carthage was taken and plundered, but the army was stricken by the plague, which carried off the king and one of his sons. Prince Edward arrived the

next spring in Palestine, where the name of Plantagenet mustered around him all the European forces. Nazareth was taken, the Turks were defeated, and a truce for ten years was already concluded with the Sultan of Egypt, when the death of Henry III in England required the return of the prince to assume his crown.

The last general effort for the deliverance of the Holy Land, though enrolling many great names, was feeble in its execution and disastrous in its results, and is not commonly numbered among the Crusades. Rudolph of Hapsburg, the new Emperor of the West, Michael Palæologus, the conqueror and successor of the last Latin Emperor of the East, and Charles, the French King of the Two Sicilies, were partners in the enterprise. The latter received from Mary, Princess of Antioch, a surrender of her hereditary claim to the crown of Jerusalem. Hugh, King of Cyprus, was, however, crowned at Tyre, and disputes for this unsubstantial dignity had their part in defeating the counsels of the allies. Margat was captured by the Turks, A. D. 1280. Tripoli, the seat of the last remaining barony of the Christians in Asia, was taken, and its people murdered or enslaved. Acre was almost the only refuge of Europeans, and its several wards or districts were assigned to miserable fugitives from the lost cities and provinces, who could not forget their jealousies even in their common distress.

The Sultan of Egypt mustered all his forces to destroy this last nucleus of Christianity in the East, and 200,000 Mamelukes were assembled for the siege

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of Acre. The defense was long and obstinate; the principal entrance to the city was repeatedly lost and won, and each time at great expense of Moslem and Christian blood; but at length the grand master of the Templars, who had been intrusted with the command, was slain with most of his followers, the town was in flames, and the seven knights who alone survived of the Order of St. John embarked for Europe. The unarmed people who could not escape by sea perished on the shore. Tyre, Beirut, and other towns surrendered. All Palestine was overrun by the Turks, and after a few more efforts by the Templars, it was abandoned to the Moslem dominion.

Though the hope of delivering the Holy Land lingered several centuries in the minds of European princes, and though some private enterprises were undertaken with that purpose, no general and public effort was renewed. Fifteen years from the fall of Acre, a new crusade was proclaimed by Pope Clement V, but few of those who assembled at Brindisi knew its object, which was merely to conquer the island of Rhodes from the Greeks and Saracens for a permanent residence of the knights of St. John. The thousands of Europeans who remained in Palestine after the withdrawal of the princes and military orders, became so mingled with the Mohammedans that no distinction of faith or nationality was long to be perceived. The Venetians made a treaty of friendship with the Mussulmans of Egypt, and received in Alexandria a church, a magazine, and an exchange, where they carried on a disgraceful traffic in Georgian and Circas-

sian slaves. The Genoese possessed extensive streets and warehouses in Constantinople, with the control of the commerce of the Black Sea.

Though failing in their immediate object, the Crusades had most important and widely reaching results. Europe, divided by the feudal system into a multitude of petty sovereignties, was then first united in the only bond that could equally hold kings, nobles, peasants, and priests. To defray the cost of their equipment, many princes had sold their estates, and these, though usually absorbed by the Church, were sometimes bought by common citizens, whose importance as individuals and as a class was thus greatly increased. On the crusaders themselves, contact with unfamiliar customs had something of its natural effect in enlarging the mind and rendering it tolerant of new ideas. Constantinople, then the grandest and most beautiful city in the world, produced, even in its decline, the same effect upon the western that old Rome had upon the northern barbarians—the impression of a society, though enervated and decaying, yet far more enlightened and advanced than their own.

In the historians who accompanied the several expeditions may be seen the contrast between the narrow views of the first crusaders and the more courteous and liberal sentiments of their successors. The earlier chroniclers describe the “infidel dogs” as monsters, and exult in the most inhuman atrocities inflicted upon their defenseless wives and children; the later writers mention some Mussulmans with admiration, and hold up the delicate generosity of Saladin as a rebuke to the barbarity of so-called Christians.

Extensive intercourse between the East and the West resulted from the Crusades. India and China, long the abode of high civilization, had hitherto contributed nothing of importance to the general stock of ideas and comforts, owing to their isolation at the extreme circumference of the land hemisphere. The consequences of increased communication will very soon be seen in the adoption of eastern inventions, which changed the whole current of European life. Mongol ambassadors were seen in the cities of Europe; and Italians, French, and Flemings visited the court of the Grand Khan. A Tartar made helmets for the French army of Philip the Fair. Venetian merchants—among them the father of Marco Polo—resided for years in China and Tartary, and established trade with Hindustan. The narrow circle of European ideas was widened to include the art and languages of Asia, and their influence may be traced in the rise of the modern literatures in Europe.

Of the three orders of knights founded during the Crusades, the Templars, having no longer use for their ample revenues, became luxurious, haughty, and dangerous to settled governments; the Hospitallers, being on garrison duty against the Turks, successively in Cyprus, Rhodes, and Malta, retained their chivalrous and active life; the Teutonic knights found a still more stirring field of combat with the heathenism of northern Europe. Prussia was still pagan, and her fierce warriors were even fanatical in their aversion to Christianity. Herman von Salza, the illustrious grand mas-

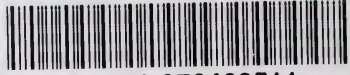
ter, accepted with joy the invitation of the northern bishops. Building themselves a fort at Marienburg, the knights began their arduous task both by preaching and by fighting. More than half a century elapsed before the spirit of resistance was broken, and still another century before Christianity was firmly established.

In the intervals of war the knights redeemed the marshy country by embankments, and replaced the salt quagmires with grassy and fertile meadows. Meanwhile the order became the rallying point for all chivalry of Germany. It absorbed into itself the Sword Brothers and other military fraternities, and was victorious not only in Prussia, but in Livonia, Courland, and Lithuania. Its near neighborhood to Pomerania and the kingdom of Poland led, however, to disastrous wars, and eventually to its decline. Following this came the birth and growth of modern civilization.





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